A N

ANSWER

TO THE

Scotch Presbyterian Eloquence:

In Three Parts.

I. Being a Catalogue of the Cruel and Bloody Laws made by the Scots *Prelatists* against the *Presbyterians*; with instances of their Numerous Murders and other Barbarities beyond the Extent of those Laws; with Reflexions throughout, *demonstrating the Lenity of their Majesties Government* against the Scots Prelatists and Clergy.

II. Laying open the Self-Contradictions, Impudent Lies, Horrible Blasphemies, and *Disloyalty* of the Obscene, Scurrilous Pamphlet called the *Scotch Presbyterian Eloquence.*

III. Being a Collection of their Ridiculous Expressions in Sermons, and Instances of the Vitious Lives of their Bishops and Clergy.

LONDON:

Printed for *Tho. Anderson*, near *Charing-Cross*, 1693.

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LONDON:

Printed for *Thos. Anderson*, Dear *Charing-Cross*, 1693.

To the R. R. F. in G. John *late Archbiſhop of* Glaſgow, *Metropolitan of* Scotland, *&c.*

My Ld.

AMongſt the Crowd of thoſe who offer themſelves to my Thoughts as God-fathers to the following Sheets, I could pitch upon none more proper than your Lordſhip, who have always juſtly been reckoned as a *He-Goat*, not before, but among the Flock, there being none who thoroughly knew your Lordſhip, that will refuſe to give it under Hand and Seal, that you have been a very uſeful Man in your *Generation*, of which the Proceſs of * *Horning* rais'd againſt your Lordſhip, is an infallible evidence; and if Men had been preferred according to their Merits, you not only deſerved to be Metropolitan of *Scotland*, but *Metropolitan of all Scotland*; for ſince *Scota* was Married to *Gathelus*, never was there a Man in Old *Albion* who made more *Horned Animals* in his time, than you have done; and hence it is that your Party were enabled to make ſuch a Gallant Defence for their Darlings of *Abſolute Monarchy* and *domineering Prelacy*: For every one knows the danger of rencountring ſuch Enemies, —*Occurſam Capro cornu ferit ille Caveto.*—But my Lord to give you your due, *Horning* was not the only Noble Quality which you were indued with; for according to the uſual care of kind Dame Nature, who always provides an *Antidote* for the *Poiſon*, leſt your Lordſhip ſhould over-ſtock the World by *ſuperfœtation*, ſhe indued you with a *Hanging* as well as an *Horning* Humour, there being none who has a better right to *take away Life*, than thoſe who have ſo good a hand *at giving it*. And hence it was, that your Lordſhip became ſo inſtrumental to Enact the following Laws for *Hanging* thoſe whom you could not *Horn*; for to ſay the truth of the Scots Presbyterians, they were always a Stubborn Generation, and the Poet nick'd them, when he brought them in ſaying to the King,

Sir, we your Loyal Subjects are
To ſerve you both in Peace and War,
With our Fortunes *and our* Lives;
But if our Conſcience *and our* Wives
By any Man be medled with,
We'll both defend with all our * Pith.

* i.e. *Outlawry.*

* Strength.

Crimes expiable by no leſs than their Gore, of which your Lordſhip was willing to have a Crimſon Badge, that the World might ſee you not only had a large Acquaintance with thoſe of the *meaner ſort*, but that you had more than ordinary Intereſt in the *Scarlet coloured Lady*. Now my Lord ſeeing you are honoured to be a Confeſſor, in plotting for, and eſpouſing the Intereſt of a *Catholick Abſolute Prince*, againſt one who is ſo *Wicked* as to be a *Calviniſt*, and ſneakingly to ſubmit to the limits of the Law: It cannot but be ſeaſonable to preſent you with a Catalogue of thoſe more noble Dictates and Generous Practiſes of your Party, of which you may ſay, *Quorum pars magna fui*; that by ruminating on thoſe *Chriſtian Methods you took to oblige Diſſenters in the late Reigns*, you may be confirmed in the *Juſtice* of your Cauſe, and the *Injuſtice* of their *Proceedings*, ſeeing they only *Impriſon* you for *Hanging of them*, and ſuffer your Underlings to *Preach*, whereas you would not ſuffer their Preachers to *Live*, &c. Beſides my Lord, it muſt needs afford you matter of very great Comfort now in your Solitude, to meditate on your *Charitable Converſation*, and to think how much you promoted *Univerſal Love*, to the *Tender Sex* of which your Lordſhip's *Tobacco Box*, reſembling a P—— as hereafter mentioned, deſerves to be conſecrated an Everlaſting Monumenr *in futuram rei memoriam*; and *Lyon* King at Arms will be wanting in his duty, if he do not aſſign it as the *Creſt* of your Family to Succeeding Generations; and if he take my advice in Blazoning, he ſhall place it betwixt the *Clefts* of the *Mitre*. I have but one Word more to your Lordſhip, which is, that for your further ſatisfaction, I have ſubjoyned a few inſtances of your Brethren, the *Dignified*, and your Underlings the *Inferior Clergy*, that your Lordſhip may ſee the Firſt were your *Fellow-Labourers*, and that the Latter were very exact in performing their Oath of Canonical Obedience. I reſt

My Lord,

Your Lordſhips

Moſt Obedient Servant,

WILL. LAICK.

THE

THE PREFACE TO THE READER.

Courteous Reader,

THE *Design of most Addresses of this Nature, is to commend and set off the Treatises which they usher into the World; but this is to make an Apology for what real or imaginary Faults may be in the following Sheets, wherein you are fore-warned not to expect Elegancy of Stile, nor a Rigid Exactness of Method. As to the First, the Author confesses, that it is none of his Talent; and for the Second, he hath rather observed the Connexion of Matter, than the exact Order of the Acts of Parliament which he cites, or Pages of the Authors Book which he Answers.*

In the Second Place, he begs the favourable Censure of his Country-Men, whom he protests that he has no design to expose, but is meerly necessitated for the Defense of his Country and their Church as by Law established, to enter upon this unpleasant Subject, and make it evident, that the present Legislators are justifiable to the highest degree, in what they have done against the Scots Prelacy and Prelatists, whose Cruelty hath exceeded all that ever was done by Protestants in any Country, as will appear by the Catalogue of their Laws, and the Instances of their Cruelty, exceeding those Laws which are here exhibited.

In the Third Place, he begs so much Candor from English Men, that they would not think the worse of Scots Men, because of the Cruelty and other Villanies charged here and elsewhere upon a part of them, as they would not have us to think ill of all English Men on the account of Queen Maries *Bloody Persecution, the Tyrannical Proceedings of the Star-Chamber,* Jefferies *Bloody Campagne,*

pague, the Arbitrary Proceedings of the late Reigns, or the odious and fulsome instances in the Author of The Contempt of the Clergy, *the* Cobler of Glocester, &c.

In the Fourth Place the Author protests, that by the Church of England, *which he has occasion to reflect so often upon, he understands only the Faction, who sheltering themselves under that Venerable Name, opposed his Majesties desire of Uniting his Subjects, both in his own and his Redeemers Service, obstructed the course of his Conquests, as they did whatever was proposed for his Security and the Nations advantage in Parliament, being the same Party that is exposed by Mr.* Hickeringil, *under the Title of* Ceremony Mongers. *And the* Learned *and* Pious Counsellor *Stephens, by the Denomination of the* Church Faction; *the Author being very well satisfied, that there are not a few very Pious and Worthy Persons both Clergy and Laity of the Church of* England, *that take contrary Measures to the Faction above-mentioned, who formerly persecuted them too, under the odious Names of* Whiggs *and* Trimmers. —— *And as he never designed to reflect upon them, he hopes they will not be offended at his using the Church of* England's *Name, seeing they know, that both their and our Enemies use it to cover their Designs against both our Religious and Civil Liberties, and under a Notion of Zeal for the Church, have foisted into Places of Power and Trust, those who formerly were Instruments to bring us under Popery and Slavery, and are ready to joyn on all occasions with his Majesties Enemies, if not in their Forcible, yet in their fraudulent Attempts.* ——— *And they will have the less reason to blame me, when they consider that on pretence of Zeal for her, they endeavoured to imbroil his Majesties Affairs in* Scotland, *by medling where they had nothing to do, and presuming against the Rights of that Free Nation, to give Council in things which they neither understand, nor have any right to concern themselves with; ——and by their Interest it is, that those Croaking Frogs the Scots Vagabond Clergy, spued out of their own Country for Debauchery and Disloyalty, have so much Countenance in this Kingdom, that they continually foment Disturbances in that, and are no better than French Incendiaries, though they impose upon the Church of* England, *as if they were Sufferers for her Discipline.* —— *I would earnestly intreat all Sober Church of* England *Men, to take notice of these undeniable differences betwixt our Episcopacy and theirs; —— viz. Ours was forced upon us by the Tyranny of our Rulers, and Presbytery being engrafted with our Reformation, Prelacy could never attain to a kindly nor plenary Possession as our Ecclesiastical Government of Kirk Sessions, Presbyteries and Synods, even under Bishops, when at their highest do fully demonstrate: So that our Bishops being Intruders, at first and last have generally been the worst of the Clergy, and greatest Promoters of Arbitrary Government and Popery, as their firm adherence to the late King* James *even after the Abdication doth evidently testifie.* ——— *Whereas the English Reformation being carried on chiefly by their Bishops, who concurred with the Prince, and were Men of eminent Piety and Martyrs, their order was not impugned as in Scotland. And hence it is, that both the Bishops and inferiour Clergy in* England, *have been always better Protestants, less violent against the Dissenters, and are at present more faithful to King* William *than were the late Bishops and their Clergy in* Scotland; *the truth of which no Body can be ignorant of, who do but consider how chearfully many of the English Bishops and Clergy did concur with the Revolution which our Scots Bishops and Clergy did generally oppose; and therefore I hope that those of the Church of* England, *who have any Zeal, either for his Majesty or Religion, will take heed how they entertain the Stories of the Scots vited Clergy, and*

find

find that they are rather Sufferers for King James and Debauchery, than for the Engliſh Epiſcopacy.

Fifthly, For the ſharpneſs of the Stile, the Author has this to ſay, that it is much ſhort of the other Parties way of treating us, and hopes that it will not offend any Honeſt Man, that he tell the truth of the Epiſcopalians, in oppoſition to their Lies of the Presbyterians; and adds further, that their Laws will evidence them to be Cruel; *their Inſtances exceeding thoſe Laws, which make it appear that they are* Barbarous; *their denying of both, makes it out that they are* Liars; *their Crying out of Perſecution, ſhews them to be* Diſ-ingenuous; *their oppoſing the Government, makes it evident that they are* Rebels; *their Contradictory Oaths, demonſtrate that they are* Perjured; *their Scurrilous Pamphlets, evince that they are* Blaſphemers: *All which and more is undeniably proved upon them in the following Sheets; ſo that it can be no injury to call things by their right Names.*

Sixthly, As for the Inſtances of their Villanous Practices, they are indeed a work unbecoming any modeſt Pen to collect, but the Author hopes, that ſeeing it is in ſelf-Defence, and that the Prelatiſts have been the firſt Aggreſſors, no Man can take it ill to beat them at their own Weapons, and to make it appear to the World, that they are highly guilty themſelves, of what they falſely charge upon others; and the Reader may be aſſured, that we have taken fairer Methods with them, than they have done with us, having taken care to inſert nothing but what we have received from Credible Hands, as abhorring their Method of inventing Lies, new vamping old Stories fathered upon Quakers and Antinomians, and charging them afreſh upon us, ſcraping together all the foul mouth'd Vomits which Atheiſts have Spued out againſt Religion it ſelf, or feuding about the Country to Pump Drunken, Debauch'd Fellows for Stories againſt the Presbyterians, as is known our Antagoniſts did, and then advance them for Truths. Neither are we ſo diſ-ingenuous, as to charge the whole with the Faults of particulars, as they have done, though we have a much fairer Plea to charge upon their Collective Body, the Faults of any of the Princes, whoſe Vaſſals and Slaves they were ſworn to be, as Head of their Church, and the Miſcarriages of their Archbiſhops and Biſhops, whoſe Underlings and Journymen they are, than they have to charge upon us the Faults of particular ſons of our Communion.—— And in the whole, we abſtain from all prophane Reflections upon Seriouſneſs and Piety, with which they have feaſted the Hobbiſts of the Age. And indeed, if we had not been ſatisfied to the contrary, we would rather have thought that their Blaſphemous Pamphlet, Entituled The Presbyterian Eloquence, *had been the Compoſition of ſuch avowed Atheiſts or profane Scoffers, as the* Lacedemonian Society, *than any that had ever pretended to have been Preachers of the Goſpel; and certainly to all thinking Perſons, they have really rendred themſelves and their Cauſe liable to the Severeſt of Cenſures; and the Sober Church of* England *Clergy, as I am ſatisfied ſome of them do, muſt needs think the Authors and their Abettors, Perſons void of all Religion and Morality.—— And it cannot but be Comical for any thinking Man to conſider, what ſort of Men our Scots Prelatical Clergy muſt needs be, when they were ſo earneſt for being admitted into the Church Government and Communion of Diſcipline with the Presbyterians, whom they repreſent under ſuch odious Characters.——Surely every Body muſt think, that they can be no Honeſt Men themſelves, who deſired to be aſſociated with ſuch Knaves as they give us out for, which*

which is indeed nothing else but the effects of the Rancor and Malice they have always had against us, and now increased to a downright madness by their late Disappointments.

AN ANSWER TO THE Scotch Presbyterian Eloquence.

PART I.

WE cannot suppose any Body so great a Stranger in our *Israel* as not to have heard the Clamours of the *Scots* Episcopalians against the Presbyterians, the Booksellers Stalls being crouded, and Coffee-Houses, &c. stunn'd with repeated Invectives against them; and though there are not wanting amongst the Accused Party, Men of sufficient Courage and Ability to grapple with, yea, and to foil the most Strenuous of their Adversaries, yet the Harvest is so great, and the Faithful Labourers so few, that they have little Time, and less Inclination to be diverted, but go on according to their antient Simplicity, to do well, and bear ill, knowing that they have the Testimony of a good Conscience towards God, and are sufficiently safe as to their Reputation at Home, where the Malice and Falsehood of their Accusers and their own Innocence are writ with a Sun-beam, which tho sufficient to satisfie themselves, is not so in respect of others, amongst whom such Virulent Calumnies are disseminated with the utmost Industry. Hence it is, that the Publick is troubled with this Inconsiderable Defence, which may be properly so called, both in regard of the Author and his Management of it. However seeing his Zeal hath prevailed with him to throw in his Mite, he hopes that others will be thence induced to contribute out of their Larger Treasures, and in the mean time, that what is well designed, will not be ill taken.

It is a piece of common Juſtice univerſally allowed, that the Accuſed ſhould have liberty to object againſt the Evidence of the Accuſer; and according as the Witneſſes are found Honeſt or Diſhoneſt, the Accuſed Party is Condemned or Acquitted. And therefore if we can Evince, that our Accuſers are *Male fame Homines*, and ſtand Convicted of Notorious Crimes, we may boldly claim the priviledge of Mankind, to be abſolved from their Accuſation.

Then in the Firſt place, we charge our Accuſers with Inveterate Malice, which is of it ſelf enough to invalidate their Teſtimony.

Secondly, We charge them with having form'd their Malicious purpoſes againſt us deliberately into Sanguinary Laws.

Thirdly, We charge them with ſuch an exceſſive height of Rage, as to have Murder'd many of the Accuſed Party, when they could not reach them by the ſaid Laws. And if we can make good this Charge, we make no doubt of having this Concluſion granted, That they who have Murdered our Perſons, are not to be Intruſted with our Reputations. The Devil having been a Murderer and a Liar from the beginning, his Followers who violate the Sixth, can never be ſuppoſed to have any regard to the Ninth Commandment.

In the Firſt Place, to make good the Charge of their Inveterate Malice, we need do no more but appeal to the Records ſince the time of King *James* the Sixth, to this very Day, it being evident, that they were the firſt Aggreſſors, and impugned the Government of the Church of *Scotland* by Presbytery, which was the Firſt that it had after the Reformation, as will appear to any who conſult either the Acts of Parliament or General Aſſembly.---What they object as to Super-intendencies being firſt eſtabliſhed, which they contrary to all Reaſon will have to be a Species of their Prelacy, needs no other Anſwer but this, that thoſe Superintendants had the very ſame form of Ordination with other Miniſters, which is ſet down at large in *Knox*'s Hiſtory. Their Office was Temporary during the Exigence of the Church, that they might ſupply the then Deſolate Congregations, or take care to have them ſupplied, and they were at the ſame time accountable to the Presbyters, who gave them their Authority, which are altogether Inconſiſtent with Epiſcopacy.---King *James* indeed did introduce Prelacy afterwards by very unfair Methods, as Appears by *Calderwood*'s Hiſtory, on deſign to ingratiate himſelf with the Church of *England*, he knowing well enough, and it has been apparent ſince that ſhe can make and unmake Kings as well as the Church of *Rome*, though the ſwear to the contrary. And he was alſo ſenſible, that ſhe who had cut off his Mothers Head, would never let the Sons Arſe come in the Saddle (to uſe an Expreſſion of his own in another caſe) if he did not make the Altar be *Jeruſalem*, like that of *Damaſcus*.

But it being too tedious to go through all their Methods of Perſecution in his and King *Charles* the Firſt's time, I ſhall reſtrict my ſelf to a Summary Account of that in King *Charles* the Seconds, and King *James* the Sevenths time, and for Vouchers ſhall give you their Acts of Parliament, that the World may ſee what Faith is to be given to thoſe Men who have had the Impudence to deny their Perſecution, which as in it ſelf was imparalleld by any but that of *Trance*, whereof it ſeems to have been the Original; ſo no Men in the World have ever had the Impudence as to deny matter of Fact ſo demon-

ſtrable;

ſtrable, except it be the *French* Jeſuits and *Scots* Prelatiſts, who are apparently Men of the ſame kidney, as it is too evident they are, embark'd in the ſame deſign, of which the latter have given and continue to give too pregnant Proofs; though not many weeks ago there were none ſo ſuperlatively loyal to the preſent Government, if you would take their own word for it, as they; nor according to them none ſo ſeditious, as the Presbyterians; and yet the Providence of God hath given the Government, which was ſo much impoſed upon by them, a ſight of their Diſloyalty, as appears by the late Proclamations and Orders of Council againſt many of them for refuſing to pray for their Majeſties ſince the deſigned *French* Invaſion; and of the others undeniable firmneſs, notwithſtanding of their falſe Repreſentations to the contrary by their Agents at Court, and the lying Pamphlet called, *The Presbyterian Eloquence*.

Upon King *Charles* the Second's Return from his Travels (as he uſed to call them) ſome *Scots* Miniſters, having had but too much experience of his looſeneſs in all reſpects, met to draw up a Monitory Petition, congratulating his Return, and putting him in mind of his Covenant Engagements to promote and preſerve the Reformation; whereupon the Committee of States, then ſitting, impriſoned them without hearing, though there was no Law againſt what they then did. The Matter it ſelf, as After-Experience teſtified, being but too neceſſary, and what was incumbent upon the State it ſelf to have done; and herein the ſaid Miniſters ſhewed themſelves more ingenuous and concerned for their Religion than a certain Biſhop of *Durham*, who was witneſs to the perverſion of the King and his Brother, and yet had neither ſo much Zeal for the Proteſtant Religion, nor Love to his Country, as to diſcover the ſame; for probably that would have ſpoiled the Reſtitution of Prelacy: And you know the Modern Maxim of the Party, *Better be Papiſts than Presbyterians*.

2. To approve this afterward, they procured a Law, *Car.* 2. *Parl.* 1. *Seſſ.* 2. *Act.* 2. declaring Petitions to be unlawful and ſeditious; and yet we know what a Clamour was raiſed in *England* on impriſoning the Seven Biſhops for their Petitions; and how much it contributed to the dethroning of the late King *James*. And though I ſhall not vindicate his carriage toward them; yet I think it was but *Bhalerin's* Bull, and they had but the ſame meaſure which their Party gave to others.

3. In the firſt Seſſion of the firſt Parliament of *Car.* 2. held by the Earl of *Middleton*, they enacted an abſolute and implicite Oath of Allegiance and Supremacy without the former Limitations, whereby both the Liberties of the Church and State were invaded, and the Government of the former left wholly to the King; ſo that he was made the Fountain of all Church-Power; and it may eaſily be conjectured, what hallowed ſtreams could proceed from ſuch an impure Fountain: *Who can bring a clean thing out of an unclean?* This was fram'd on purpoſe to bring the Presbyterians under a ſnare, becauſe they were known to be *Anti-Eraſtian*; and for oppoſing this Supremacy Mr. *James Guthry*, a famous Miniſter, was afterward beheaded, the Party being reſolved to write their Laws like thoſe of *Draco*, in Blood. And yet they cannot, among all the Inſtances which they have feigned by the help of the Father of Lies,

give us one of any of their Eccleſiaſticks, or indeed Laycks, that have ſuffered for diſowning the preſent King's Right to the Crown, which was never deny'd by Mr. *Guthry* to King *Charles*. And indeed the Presbyterians were generally ſo ſenſible of King *Charles*'s good Nature, that they lookt upon the following ſanguinary Laws to have been extorted from him by a prevailing Faction and ill Councel.

Parl. 1. *Seſſ.* 1. *Act.* 2, 3, 4, 5, 11. An acknowledgement of this vaſt and unlimited Prerogative was formed and impoſed, which became a ſnare to many who could not break their Oaths, whereby they were obliged to maintain the Privileges of Parliaments and Presbyterian Government, which they were perſuaded and ready to prove was moſt agreeable to the Word of God, and eſtabliſhed by Conventions of State and Parliaments from 1640 to 1650, called and approved by *Charles* the Firſt.

Parl. 1. *Seſſ.* 1. *Act* 7. and *Parl.* 1. *Seſſ.* 2. *Act* 2. They enacted that the Solemn League and Covenant, and National Covenant ſhould have no obligation or binding force, annulling all Acts and Conſtitutions Eccleſiaſtical or Civil approving them, and cauſed them to be burnt by the hand of the Hangman, though the National Covenant had been ratified by their Martyr King *Charles* the Firſt; and the other taken by *Charles* the Second, as the Condition of his admiſſion to the Crown, having at his Coronation ſolemnly owned before all the People, that he took the ſame voluntarily, and wiſht that God might *ſhake him out of his Inheritance*, if he did not. And whether the Event did not anſwer his Imprecation, let his firſt Travels (as he called them) and the manner of his going off the Stage at laſt, teſtifie. Nay, the fury of the Faction was ſo great, that they annulled the Covenant in groſs, though many things which themſelves will own to be neceſſary Duties, were contained therein: And how its poſſible for any human Authority to diſſolve the Obligation of an Oath ſo ſolemnly ſworn to God as this was, (the controverted Articles of which are by many of themſelves owned indifferent) let them judge that have any Remainders of piety left. But as the Faction acted *mala fide* with the King in perſuading him that there was no Obligation upon him by vertue of this Oath, they proceeded to give his Succeſſor a clearer Commentary on the Text, which is indeed, that to them no Oath is binding; for never was any thing conceived in plainer terms to abjure Reſiſtance than the Declaration in *Scotland* and the Oath impoſed upon all the Eccleſiaſticks in *England*; and yet how they obſerved it toward the late King *James*, let God, the World, and the late Revolution witneſs. The Carriage of the Prelatical Party in that reſpect being an Inſtance of the groſſeſt Prevarication, to ſay no worſe, that ever was heard of amongſt any Party of Proteſtants, to act ſo diametrically oppoſite to an Oath and Principle bragg'd of as the Characteriſtick of the Party for thirty years; and herein the Judgment of God is very remarkable, that as the Crown ſet up this Party by the moſt daring Perjury that ever was known before; the ſame Party hath thruſt that Family from the Throne by a Copy exactly anſwering the Original, which I hope his preſent Majeſty, who has as good and indiſputable a Title to the Crown as ever King had, will take notice of, and beware of truſting too much to that Faction, ſeeing his moſt dangerous and ſubtile Enemies are amongſt them; and I

cannot

cannot think on it without regrate that any pious or ſober Men of the Party ſhould by a miſtaken Zeal go along with the reſt, and countenance them in ſuch Methods, as are deſtructive to his Majeſties Intereſt, which is inſeperable from that of our Religion and Liberties.

Nota, That by the Perjury charged upon the Faction above, no reflection is intended on thoſe that never believed Paſſive Obedience in the full extent that it was preached up to in the late Reigns, and always underſtood that Kings had a limited Power; but on ſuch as preached it and preſſed it upon others, and yet acted contrary to it themſelves when their own Intereſt came to be touched.

Next they cut off, under pretence of complying with the *Engliſh* (though they had ſubdued the Land, and in that caſe there was no preſerving of the Nation without doing ſo) the Marqueſs of *Argile* and Lord *Warriſton*, though their very Judges had been as guilty if not guiltier than themſelves; afterwards they fined above 800 Gentlemen exorbitantly, and ſome of them twice under different Names on the ſame account: And laſtly, cut off Mr. *Guthry* for oppoſing the Eccleſiaſtical Supremacy; baniſhed other Miniſters that witneſſed againſt ſuch Proceedings, and many, *Indicta cauſa*, without ever allowing them an hearing or an extract of the Sentence, to know why they were baniſhed. Now I would fain have the Party, who are ſo impudent as to make a Clamour of being perſecuted beyond expreſſion, to give us an Inſtance of any of their Nobility or Gentry executed, though they have been in actual Rebellion againſt the Government; or of any of their Clergy beheaded or baniſhed for diſowning their Majeſty's Title, though in Juſtice they might. But we would have them to know, that King *William* is too brave to auſpicate his Reign like a Butcher in the Shambles, and has Courage enough to chaſtiſe the Villains, when they dare appear in Arms againſt him; and its below his Grandeur and magnanimous Soul to be in the leaſt concerned at the croaking of the Crape Gowns, which is but like the barking of a Dog at the Moon, though they and their Party found themſelves obliged to contrary Methods to make way for the reintroduction of the abjured Prelacy, which they ſetled by *Seſſ.* 2. *Parl.* 1. *Anno* 1662. The Act declaring, That the Diſpoſal of the Government of the Church doth properly belong to his Majeſty, as an inherent Right of the Crown, by vertue of his Royal Prerogative and Supremacy in Cauſes Eccleſiaſtical: —Here was a foundation laid for Tyranny and Popery with a witneſs; ſo that I do not ſee, why according to this Act, the late King, aſſiſted by the *Innuendoes* of Judges or other tricks, might not have ſubjected that Church to a Papal Government, and in a little time brought in Popery too. According to the ſaying of his Grandfather, *By my Soul Man, give me but the making of Biſhops and Judges, and I will make Law and Goſpel what I pleaſe*; and if the unfortunate King *James* had not by the Providence of God controverted with the Biſhops then in poſſeſſion, he might have made further advances than he did.

Act 3. *Seſſ.* 2. Patronages were reſtored and conſequently People deprived of their Right of calling and chuſing Miniſters; and thoſe who had entred without the Patron's Preſentations ſince 1649, were diſpoſſeſſed.

After

After this, by the Instigation of the Prelates, the Council (not the Parliament) by their Act *Octob.* 1662. turned 300 Ministers out of their Charges without either Accusation, Citation, Conviction or Sentence, or a Hearing allowed them; and the rest of the Ministers were in great numbers thrust from their Parishes, Twenty Miles from their own Church, Six Miles from a Cathedral, and Three from a Burgh, meerly because they could not in Conscience own the Prelates. Now what Forehead of Brass can the deposed Prelatists have to complain of their being thrust out for intruding upon the Labours of those Men so illegally extruded, and for disowning the King's Government, when they dealt so with the Presbyterians meerly for not owning the Episcopal Government? And what Credit can the Church of *England* have by espousing such Mens Causes, and soliciting his Majesty on their behalf against himself under the Hypocritical pretence of Zeal for Episcopacy, whereas that has never been made the Test? But it seems indeed, that their Concern is greater for the Mitre than the Crown, and for Prelacy than Protestancy, which in the greatest part of the Reformed Churches has been better without it than ever it was here with it; if not, let the Schisms, nay and Heresies amongst themselves, which their Government so much admired for that end) has not been able to suppress; and the deplorable Corruption of Manners witness, which the King and Queen to their Praise be it spoken, have endeavoured to reform; but it seems the Churches Cannon is nailed up; for we have heard none of their Peals of Ordnance against it; nor I doubt ever shall, except in matters of mony—though they wanted neither Powder nor Ball when Dissenters were to be excommunicated; so true is the Observation, That those who are most zealous for the Commandments of Men are least zealous for the Commandments of God.

Act 4. *Sess.* 1. *Parl.* 1. *Char.* 2. It was Enacted, That none should be Masters in any University, except they take the Oath of Allegiance, and submit to own Prelacy, nor be so much as School-master, Tutor or Pedagogue to Children, without a Prelates Licence. Now this being considered, let any Man judge how much Candor the Author of the Presbyterian Inquisition can have, or whether it may not be properly said to him, *Turpe est Doctori*, &c. seeing he complaints of the Episcopal Professors being turned out of the College of *Edinburgh*, because they would not according to the Act of Parliament, own Presbyterian Government: So that they can have no Subterfuge, but to fly to the Merits of the Cause, wherein we are ready for them when they please. And our Moderation toward them is evident enough, in not hindering them to teach Schools, which they never allowed us; but it is yet more conspicuous in admitting some of them to Churches upon their Submission, seeing we had all the reason in the World to refuse it even then, considering how little Conscience they have formerly made of Oaths or Subscriptions. *Act* 5. *Sess.* 2. *Par.* 1. *Car.* 2. It was Enacted, that all Persons in any Publick Trust or Office, should subscribe the Declaration, renouncing and abjuring the Covenants, under pain of losing the Priviledges of Magistrates, and also the priviledges of Merchandizing, Trading, and others belonging to a Burgess; *Act* 3. *Sess.* 3. *Parl.* 1. *Car.* 2. Exactly according to the Pattern of *Rome*, none must Buy or Sell, but such as have the mark of the Beast.——Pray where are

there

there any such Acts against the Prelatists now? Here you may note, that 'tis not to be wondered at how the Parliaments of *Scotland* came after this to go along with the course of the Times; for this Declaration excluded all Presbyterians from the least share of the Government; that none of them could so much as be of the Council of any Town: So that 'tis apparent their numerous Parliaments which they brag of, as having setled Episcopacy, were but so many pack'd Clubs, and not the true Representatives of the Nation. Now I would fain have our Prelatists answer, whether it had not been just according to the Tailon Law, to have made all in publick trust now, abjure Prelacy and Arbitrary Government: Yet we have not so treated them.

Act 2. *Sess.* 2. *Parl.* 1. *Car.* 2. They declared Petitions to be Seditious, and discharged all Writing, Printing, Remonstrating, Praying or Preaching, shewing any Dislike of the King's absolute Prerogative and Supremacy, in Causes Ecclesiastick, or the Government of the Church by Bishops. And *Act* 4. *ibid.* discharged all Private Meetings in Houses.——Here's a stretch with a Witness, that poor oppressed People must not have Liberty to petition God or Man for a redress of Grievances; I cannot tell whence they had their Copy, if not from that of *Darius* against *Daniel*; however it seems they were afraid of our Prayers: As their Predecessor the Persecuting Queen Dowager said, she was more afraid of *John Knox*'s Prayers, than an Army of Ten Thousand Men. But we have made no such Laws against them, for in truth we fear not their Interest at God's Throne; nor will we decline to give them a fair Hearing before any Throne on Earth, except those of their Allies, the Turk, French King and Pope. But I would fain know of our Gentlemen, how they would take it, to be Declared Seditious, for Speaking, Printing, Petitioning or Remonstrating against Presbyterian Government, and yet we had reason enough to have treated them so.

Sess. 3. *Act* 2. They declare that all Nonconformed Ministers that shall presume to exercise their Ministry shall be punished as seditious persons; and require of all, in acknowledgment of, and compliance with his Majesty's Government Ecclesiastical, that they give their Concurrence and Countenance to the Curates, and attend their Meetings for Worship.——Ordaining that each Nobleman, Gentleman or Heretor withdrawing should lose the 4th part of their Years Rent; every Yeoman the 4th of his Moveables, and each Burgess the loss of his Burgesship with the 4th of his Moveables, with a reference to the Councel for further punishment, and more effectual Execution. The Councel prosecured this Act very vigorously by issuing Proclamations, requiring all to keep their Parish Churches under pain of 20 *s.* for every default; discharging all preaching, praying or hearing in Families, where three or more than the Domesticks were present, as unlawful Conventicles; certifying that all such Meetings, not authorised, shall be punished by pecunial and corporal pains, at the pleasure of the Councel; and commanding all Masters of Families, Heretors, Land-Lords and Magistrates of Burghs to cause their Servants, Dependants, Tenants, Taxmen, Cottars and all under their Charge to submit and conform to the Curates Ministry: And yet the Faction, who are able to out-lie *Lucifer* himself, say, that there was no persecution against us. Here it is worth the while to observe, what good grounds the Presbyte-

rians had for diſſent from their Churches, ſeeing their preſence was required as a Teſtimony of their owning the Kings unlimited Supremacy in Church Affairs, the Ordination of the Prelates, and the Lawfulneſs of the Curates Miniſtry, who were intruded upon them by force, had renounced the Covenant, to which moſt of them had actually ſubſcribed, came in upon the Labours of other Men, unjuſtly and without due form of Law put out, being moſt of them beſides ſcandalous in their Lives and heterodox in their Doctrin. Now there is no ſuch Law againſt their preaching or frequenting Meetings, though there is much more reaſon for it; there being nothing in our way of Adminiſtration that ever they ſcrupled at; and beſides its known that moſt of them are Enemies to the preſent Government, which they refuſe ſo much as to own or pray for, as appears by ſome of them being lately baniſhed *Edinburgh*; and by their Majeſty's Proclamations againſt ſuffering ſuch to preach, though they were impoſed upon not long ago by the Intereſt of the Church of *England*, to diſoblige the Presbyterians by diſſolving the Aſſembly, turning their Friends out of Councel, and putting in ſuch as were their greateſt and moſt barbarous Perſecutors, nay in plain terms, Enemies to their own Government; and all this in favour of thoſe unworthy heirling Curates, whoſe Ingratitude to the Government has appeared ſo evidently, while the Zeal of the Presbyterians for the ſame has not been in the leaſt diminiſhed, notwithſtanding of the ill Offices of the high-flown Church of *England*-Men in perſuading his Majeſty to diſoblige them at a time when we were threatned with an Invaſion from abroad, and a Popiſh Prelatical Plot at home.

For putting the above mentioned Laws in Execution, the King erected a high Commiſſion-Court, conſiſting of Prelates, Noblemen, Magiſtrates of Burghs, and ſome Souldiers impowed by virtue of his Supremacy to ſuſpend, deprive and excommunicate, fine, confine and impriſon all Keepers of Conventicles which hotch potch of a Court made perſons brought before them to anſwer *ſuper inquirendis* contrary to the Law unrepealed, *viz. Jac. 6. Parl.* 10. *Act* 13. *An.* 1585. without either Accuſation or admitting legal Defences, except they took the ſaid Oaths. This ſame Court proceeded to ſtigmatize, ſcourge, baniſh, and ſell for Slaves to *Barbadoes*. *&c.* They ordered Churches to be beſet where Presbyterian Miniſters had not yet been ejected, and forced all within to pay Fines. The rudeneſs of the booted Apoſtles was ſuch, that they would damn and ſwear in the Churches, that if the People kept not to their own Pariſhes, they would ſhoot the Word into them with Powder and Ball: And at the ſame time they riffled the People, taking the Men and Womens upper Garments, and throwing the Bibles about, making every one ſwear whether it was their own Pariſh-Church or not; and particularly they took Mr. *Sinclar* of *Ormiſton* out of his Pulpit while a praying. So that you ſee the Religion of thoſe Miſſionaries and the worthy Authors of the *Presbyterian Eloquence* is all of a piece. —Now I would ask them in their own Conſciences, whether they be thus treated at their meetings, or whether thoſe who rabbled their Preachers, as they call'd it, during the Interregnum were ſo impious and blaſphemous, which if they had, it could not reflect ſuch an *odium* on the Presbyterians, ſeeing it was not done by Authority as their ungodly courſes above mentioned were. But to return to the matter: Sometimes they went

to

to the Curates Churches and fined such as they found absent at their pleasure; sometimes they drove all to Church by force, beating, wounding and binding such as refused: sometimes they levied exorbitant Fines by plunder, punishing Husbands for their Wives, and Parents for their Children; sometimes they would exact the Fines thrice over; and after all, compel the People to sign an acknowledgment that they had been civilly used; yea, the Souldiers at length became so rude, that no marriageable Woman could with safety stay in the houses (which was but very natural, that the Apostles of the Church should imitate its Head) and when the poor Children, which were left at home, offered to satisfie their hunger with the Broth, wherein their Parents Sheep and Oxen had been boild, the blessed Apostles would not permit them till such time as their Dogs had lapped and left, saying, *They came to destroy and would destroy.*——Their Religion was also of a piece with their Morals, for they publickly mocked preaching and singing of Psalms, by taking a Text out of an old amorous Scots Poem, called *The Cherry and the Sloe*, and singing the other part of it for Psalms.—Nay, they were so void of all Fear of God, that one of their Number being dead, another asked, Why the Devil he did so without acquainting him first, that he might have sent by him to provide Quarters for himself in Hell? A blessed Church that must use such Tools to force People to her Communion. Sure they cannot charge us with such Methods and Tools to force Communion with us; nor indeed are we fond of their Society lest they should bring a curse with them, as is storied of a lewd Fellow, who being at Sea in a Tempest, began to call upon the Gods; whereupon another checkt him and bid him hold his peace, lest the Gods hearing he was there, should destroy all the rest for his sake.

The above-mentioned *Canibal* Laws and the Fury of the Prelatists, which carried them beyond the Extent of the said Laws, having enraged the Country, and exasperated the Spirits of the poor Sufferers, some of them meeting a Party of Souldiers with two or three of their Brethren tied Neck and Heels and carried through the Country on horseback in that manner, desired they would not use Men so brutishly, which the Prelatical Apostles took in such dudgeon, that they presently fell upon them; but happening to be worsted, and one of them killed,—the poor Men knowing that they were sure to be put to death, if ever apprehended, kept together; and many in the like Circumstances gathering to them, they resolved to petition the Councel for a Redress of their Grievances, and because they could not in safety do it otherwise, did it in Arms.— And the Prelatical Party, according to that Treachery which is inseparable from them, attackt them in the very time, when their Supplication was to have been presented to the Council according to their own promise; and having defeated them, the Prisoners after Quarter and solemn Parol of having their Lives spared, were treacherously hanged and quartered, and their Limbs set up in the most remarkable places of the Kingdom; which dishonourable and unmilitary way of proceeding was disrelished by their own Prelatical General *Deelzer*, who having been bred in *Muscovy*, understood nothing but the Sword;—And because their last Speeches and Behaviour were enough to convince all Men that they died not as Criminals, but with as much composure of Spirit and assurance of acceptation before God as Mar-

tyrs for his ſake, as thoſe of the Primitive times, ſome of them having alſo on the Scaffold predicted the fall of Prelacy at preſent verefied. Our Prelatiſts according to the D. of *Alva*'s practice againſt the Proteſtants in the *Netherlands*, beat drums that their Speeches might not be heard.—Now upon the account of this and following Inſurrections, they pretend to have ſufficient ground for their Severity againſt us; but I would deſire the Reader to conſider what they can pretend for ſo many bloody Laws and Barbarities before this Inſurrection, and whether or not it was poſſible for Fleſh and Blood to bear ſuch Inhumanities as we ſuffered without doing more than we did. Nay, I appeal to all the World, whether the Church of *England* and the Prelatical Party of *Scotland* had ſuffered any thing comparable to what is above related, though nothing in compariſon of what is yet to come; when the one took up Arms and cudgelled out of his Kingdoms, him, whom their ſqueemiſh Conſciences could not hear of Excluding, while the Court perſecuted the Presbyterians by his Inſtigation; and the other either concurred in it or with-held their Aſſiſtance from him contrary to their ſolemn Oaths and pretended Principles:—And whether or not that could be called Rebellion in us, which was meerly done for Self-Defence and Redreſs of Grievances committed by thoſe who exceeded the worſt of their own unjuſt Laws, and that not Rebellion in them to reſiſt, nay, dethrone him for acting according to what they had preached from their Pulpits, declared in their Univerſities, and pronounced judicially from their Courts of Juſtice, was in his power to do.

After the ſaid defeat, Souldiers were ſent out on free Quarter to examin Men by Tortures, threatning to kill or roſt alive thoſe that would not declare all they knew acceſſary to that Inſurrection, who accordingly by Fire-Matches and other Tortures, as Sir *James Turner* in *Galloway* forced Women to diſcover their Husbands and other Relations; plundered and impriſoned ſuch as harboured them; murdered ſome without Proceſs that really could not, but they pretended would not, diſcover the ſaid People; and drove away the Flocks of the Country without reſpect to perſons guilty or innocent, purſuant to the worthy Maxim of *Charles the Chaſt* and *James the Juſt*, who ſaid, *It would never be well till all that part of* Scotland *on this ſide the* Forth *were made an Hunting-Field*; knowing by natural Inſtinct, that many of thoſe in the North, who as they concurred with *Dundee* in his Rebellion, and are now the grand Sticklers for Prelacy, and the ſpued out Clergy would be their good Friends.

In the next place, they declared all ſuch as had been in Arms, and many others who had not, to be Rebels; threatning alike puniſhment to them and thoſe who ſhould harbour, relieve, or ſo much as ſpeak to them.—Hereupon many Gentlemen, Miniſters and others were forfeited, yea, ſome who had neither been preſent at the ſaid Inſurrection, nor ſo much as cited or convicted, were forfeited contrary to *Act* 11. *Parl.*2.*Car.*2. and further, all Presbyterians and ſuch as did not join in ſuppreſſing that Inſurrection were robbed of their Arms and Horſes. I would deſire the Prelatical Party to anſwer in their own Conſciences, what they think would have become of the greateſt part of their number in *Scotland*, and many of their Party in *England*, if the preſent Government took ſuch Methods? And how they can have the Impudence to complain of the preſent Adminiſtration?

The

The next Method of Perſecution was the impoſing of Oaths and Bonds deceitfully and ambiguouſly framed, and that in ſuch numbers as the like hath not been heard of in any Nation; there being ſcarce one year ſince that time, wherein ſeveral of theſe Oaths and Bonds have not been impoſed contradictory to one another: ---But finding this ineffectual to ſuppreſs Meetings, they betook themſelves to another Method, *viz.* to grant an Indulgence, *Anno* 1669, to ſome outed Miniſters, but not in ſuch numbers as were able to ſupply the People, that not being their Deſign, but to create a Diviſion amongſt the Presbyterians; becauſe they knew ſome of them would ſcruple it as flowing from the King's Supremacy; and being in it ſelf againſt Law, they took care to lodge ſuch a Power in the King afterwards: *Parl.* 2. *Act* 1. *Car.* 2. held by the Earl of *Lauderdale*. They declared that by Virtue of the Supremacy the ordering of the Government of the Church doth properly belong to his Majeſty and Succeſſors. as an inherent Right to the Crown; and that he may enact and emit ſuch Conſtitutions, Acts and Orders concerning Church Adminiſtrations, Perſons, Meetings and Matters as he in his Royal Wiſdom ſhall think fit; which Acts, Orders, *&c.* are to be obſerved and obeyed by all Subjects, any Law, Act or Cuſtom to the contrary notwithſtanding. This Act was made with the Concurrence and Conſent of the Prelates: So that you ſee, they cloathed him and his Succeſſors with an Abſolute Power, not only in Church Government, but *Matters*, and what that includes, *no body knows*; but Subjects were bound to obey, be what it will: And if this be not implicite Faith, I do not know what is. And I would fain know of our Church of *England*-Men, who do ſo much complain of the Injury done to the *Scots* Prelates and Prelatiſts, whether or not they think, that the Maintainers of ſuch Principles are fit to have the direction of Peoples Conſciences.

The People finding themſelves ſo liable to be ſurprized, and conſequently barbarouſly treated when in Houſes, betook themſelves in great numbers to the Fields, that they might enjoy the Miniſtry of their old Paſtors: Whereupon the Councel, at the Inſtigation of the Biſhops and Curates, raiſed Troops of Horſe and Dragoons to purſue them as Traitors, to ſeize all that either they could find at Meetings, or ſuſpect to be coming to or from them; offering certain prizes for ſuch and ſuch Miniſters Heads if brought in dead or alive; whence Murders were committed, Priſons filled, many baniſhed, and ſome hundreds outlawed. Now ſurely theſe Gentlemen cannot ſay they are ſo treated for their Conventicles, wherein its plain they preach Treaſon.

Then *Anno* 1670. according to their uſual Method to legalize ſuch practices after they were committed. *Seſſ.* 2. *Parl.* 2. held by *Lauderdale*, they Enacted, That all of every Quality and Sex called to depone upon Oath their knowledge of ſuch Meetings and Perſons at them, ſhould declare the ſame in all particulars that ſhould be aſk'd at them, on pain of Fining, Impriſonment, Baniſhment and Tranſportation to the *Indies*, as the Councel ſhall think fit. *Act* 5. They declared, That all outed Miniſters found Preaching or Praying in any Houſe, except in and to their own Family, ſhall be impriſoned, till they find Bond for 5000 Marks, not to do the like again; and every Hearer ſhall be *toties quoties* fined, each Tennant 25 Pound, each Cotter 12. And that all who

preach in the Field or in any Houſe, where any of the People are without doors, ſhall be puniſhed with Death; and any that ſhall ſeiſe and ſecure any of them, dead or alive, ſhall have 500 Marks Reward. The Magiſtrates of Burghs were alſo liable to be fined at the Councels pleaſure, for Conventicles kept in Burroughs; and they to be reimburſed from the Land-Lord in whoſe Houſe the Conventicle was; and Men were to be fined, if there Wives or Children went to Conventicles; the Magiſtrates, who were negligent herein, being to be puniſhed as the Council ſhall think fit. By *Act* 6. they impoſed exorbitant and tyrannical Fines on ſuch as ſhould have their Children baptized at any ſuch Meetings, from 100 to 20 *l.* for each, according to their ſeveral Qualities; and Servants in half their Wages. And by *Act* 11. *Seſſ.* 3. *Parl.* 2. laid the ſame Fines upon thoſe who ſhould keep their Children unbaptized for 30 days together. *Act* 7. They impoſed intollerable Fines on ſuch as ſhould abſent three Sabbath days together from their Churches. And *Act* 9. *Seſſ.* 3. declared all Ordination of Miniſters ſince the year 1661. which have not been by Biſhops, to be null and invalid; and that they are no Miniſters, that are otherwiſe ordained---- which ungodly Acts were put as cruelly in Execution, where-ever the Malice of the Party could find opportunity. Surely the Party cannot charge us with ſuch barbarous Laws againſt their hearing and baptizing with Epiſcopal Preachers; and yet they cry out of Perſecution.

By what's above, we ſee that the Prelatical Parliament of *Scotland* declare the Ordination of Foreign profeſt Churches invalid, and yet too many unthinking and looſe foreign Divines, becauſe of their Ignorance of the ſtate of the Controverſie betwixt us, and that the Church of *England* has the bag, do baſely betray their own Principles by reflecting on us; and particularly thoſe of the *French* Proteſtants, who ſwear to their Confeſſion of Faith, which plainly denyed a Prelacy among Miniſters; and that's more Argument on our ſide than if 500 of them ſhould take Epiſcopal Ordination, which yet it is known, Men of the beſt Converſation among them deteſt.

After this, the Prelatical Party thinking the ſtanding Forces not cruel enough in executing their Deſigns, brought upon the Weſt Country betwixt 10 or 11000 ſavage Highlanders in a time of the greateſt Peace, with Orders to preſs a Bond of Conformity, wherein every Subſcriber was bound for himſelf and all under him, to frequent his Pariſh Church, and never to go to Houſe or Field-Meetings; nor harbour any that went to them; but to inform againſt, purſue and deliver up all outed Preachers to Judgment. Upon this many Families were left deſolate, the Inhabitants being forced to flee in the Winter Seaſon, and leave all they had as a Prey to their Enemies; who to make ſhort Work in deſtroying the Country, would quarter from 10 to 40 upon every one that refuſed to ſubſcribe the above mentioned Bond; and not only lay at Free-quarter, but exacted Mony for every Officer, according to his Quality, and Six Pence for every Common Souldier; and beſides this they ordinarily had Billets for twice as many as came, and for the Abſents, they exacted double Mony, becauſe their Land-Lords had not the trouble of quartering them: And in caſe of Non-payment, would take the readieſt Moveables; and at their going away, ſet the reſt on fire, not excepting the

Stacks

Stacks of Corn. What impudence must it needs be then in our Accusers, to complain of their Hireling Curates being thrust from their Churches by the People of the West, who had suffered so much upon their Account, and at their Instigation? Now if the present Government dealt so by the Episcopal Party for adhering to their Preachers, they might have some reason to complain; but the truth on't is, there are not many of them so Kirk-holy, (to use our own Country Phrase,) that we need to impose Bonds upon them, not to go even to their own Conventicles: But if the Government thought it fit, there's much more need to impose Bonds upon them not to frequent Bawdy Houses, and be drunk in Taverns and Ale Houses. And we see that many of their Opinion in *England*, cannot be kept from these Enormities, though their Majesties have piously endeavoured it, but hitherto in vain, as indeed it will always be, so long as a Man may Swill and Roar in Taverns and Bawdy-Houses all the Week, and yet be received to the Lord's Table by Mother Church on *Sunday*.

Then by a Convention of Estates held by *Lauderdale* in 1678, a Tax was Enacted to raise more Forces for maintaining the Supremacy as then asserted, and suppressing Field Meetings, by them called Rendezvouzes of Rebellion; as was expressly declared in the Narrative of the Act which D. *Hamilton* opposed, because he fore-saw that it would occasion more trouble to the Country, knowing that the Presbyterians must in conscience refuse to pay it; but ruin was the design of the Government, and it must therefore be so expressed: So that many Families were hereby utterly ruined, all that they had being seized for their refusal. And to the further Impoverishment of the Country, the said Tax was continued by *Act* 3. *Parl.* 3. held by the Duke of *York* as Commissioner, and continued again by the D. of *Queensbury*, who was his Commissioner till the Abdication. Now I would fain ask all our Episcopal Gentlemen whether there be any such Tax laid upon them, to lay Snares for their Consciences and Estates, to make them contribute expressly for subverting their own Prelacy and Conventicles; and seeing the World knows there is not, what height of impudence must it be for them, to say that they are persecuted more than ever we were.

At length so many Families being reduced to Wandrings and utmost Poverty by this ungodly Persecution, and moreover hunted like Partridges upon the Mountains for their Lives, and pursued with Fire and Sword as their Meetings, *Graham* of *Claver-House*, afterward Viscount of *Dundee*, and General for King *James* and Episcopacy, carrying about with him a Minister and several Country-men bound as Beasts, was repulsed by a meeting at *Loudon-hill*; and the People being rendred Mad by Oppression, flocking to those who had so repulsed him, occasioned the Insurrection at *Bothwel-Bridge*, where wanting both Discipline, Arms, Ammunition and Conduct, they were soon Routed, some Hundreds Killed in the Field, and about 1100 Stript and carried Prisoners to *Edinbourgh*, where Mr. *King* and Mr. *Kid*, Two Ministers, were Hanged on that Account, and the rest kept Prisoners in an open Church-Yard for several Weeks, without so much as a Covering, till the Duke of *Monmouth*'s Generosity, and their Friends Charity rais'd a House of Board for them, the D. allowing them so much Oatmeal every Week toward their Subsistence, whose

Kindness

Kindneſs in this, together with his Averſion to the ſhedding of their Blood, and his Intereſt to procure an Indulgence afterward for quieting the People, laid the Foundation of his Ruin. After this, they impoſed a Bond on the Priſoners, obliging them never to riſe in Arms againſt the King on any pretence whatſoever; which ſome had the freedom to take, alledging that they never had taken Arms againſt him, as appeared by their ſtill owning his Title, but only againſt the Prelats, and for redreſs of Grievances. And others knowing that the Impoſers allowed no ſuch Diſtinction, refuſed it; however ſome of both ſorts, about 300 in all, were ſent away in a Ship bound to *America*, who all but 50 whoſe turn it happened to be to take the Air, were ſhut up under the Hatches by the Epiſcopal Captain, when the Ship was ſplit upon a Rock, and ſo drowned. Now ſurely theſe Gentlemen cannot ſay that ſuch Barbarous Methods have been uſed toward their Priſoners, taken in Rebellion for defence of Popery, Prelacy and Arbitrary Government; but on the contrary an Exceſs of Clemency even almoſt Criminal.

Then when the King was pleaſed to grant an Indulgence, it was clogged with a Cautionary Bond, binding and obliging the People for their Miniſters living Peaceably, and in order thereunto, to preſent him before his Majeſties Privy Council when called, under penalty of 6000 Marks, yet excluding ſuch as were ſuſpected of being acceſſary to the Inſurrection of *Bothwell*, and thoſe that ſhould afterwards be admitted by Non-conformed Miniſters. Now ſure they cannot ſay that there are ſuch Clogs upon their Liberty.

The next method they took, was by their Circuit Courts, to preſs the Bond upon People, to renounce the principle of Defenſive Arms, and to take Rolls or Liſts of ſuch as were ſuſpected to have been at *Bothwel-Bridge*, whereof they reputed all to be Convict, who being Summoned, did not appear, or were delated by Oath *ſuper inquirendis*, to have been ſeen or heard to be in Arms, or did not go to the Kings Camp about that time, whereupon many were put to Death, Impriſoned and Baniſhed, and many Gentlemen Impriſoned, Fined, Condemned and Forfeited. Yea, ſome for having ſeen or ſpoken with thoſe they called Rebels, or becauſe they did not Diſcover or Apprehend them, even when they did not, nor could not know whether they were Rebels or not. Now which of the Prelatical Party have been thus treated upon the account of their ſeveral Rebellions, or to diſcover thoſe who were acceſſory to them?

And thoſe that they could not reach this way, nor by any other overt act againſt their Laws, were condemned for their ſimple Opinion, that the Inſurrection at *Bothwel-Bridge*, was not a Sin, which was alſo extorted from them by terrible Menaces of Death, by Sir *George Mekenzie* the King's Bloody Advocate, and the Court of Juſticiary. Nay ſome who waved the Queſtion, as thinking themſelves not obliged to anſwer it, were alſo Executed, that being taken for granted as their Opinion. Now I would have our *Scots Prelatiſts*, and their Friends the Tantivee *Church of England* Men, anſwer from their Conſciences, what they think would become of great Numbers of their Communion, if they ſhould be put to anſwer ſuch Queſtions concerning the Inſurrections of *Gilly Chrauky* and *Dunkel*, &c. and whether or not the Presbyterians of *Scotland* have not been very moderate toward them in this reſpect, ſeeing

seeing it's known they could do what they would in Parliament, and also in the Council, till the high-flown Church-Faction by their Interest, foisted in some of their Friends, and (not long ago) his Majesties declared Enemies.

By such a continued Series of Tyrannical and Barbarous Proceedings, the poor People being enraged, a Party of them who had more Honesty than either Prudence or Policy, declared that *Charles* II. having broken the Conditions on which he received the Crown, had Forfeited his Right, and was no more King; and at the same time, because of his Vicious Life, Excommunicated him: Which although the far greatest part of the Presbyterians did utterly disown, yet it was invidiously charged upon the whole; and not only those poor People whom Oppression had made Mad, Murdered every where without Process of Law, where they could be found. But it was asked at all Prisoners, what they thought of the King's Authority; which if they declined to Answer, or if they did answer with any Qualifications, as that they owned all Lawful Authority in the Lord, or according to the Word of God, then they were Executed as Traitors, without distinction of Age or Sex: Some Boys, some Men stooping for Age; and some Women having been hanged, because they could not satisfie the Council, Justitiary or Soldiers with their Opinion about the Government. Now it being known, that many, if not most of the Scots Prelatists disown their present Majesties Authority, what would they think to be so served as they served us in this point? I am certain if they were, all the Gibbets in the Kingdom would be well hung. Nay, if the Laws were but put in Execution against such as do openly belch out Treason, the Party would suffer a very sensible Diminution.

In 1681, the Duke of *York*, as Commissioner from his Brother, held a Parliament, Mr. *Donald Cargil* a Presbyterian Minister being executed at *Edinburgh* the Day before its setting down; and the Duke contrary to the Laws which made a Papist incapable of such a trust, presided in the said Parliament, without taking the Oaths of Administration; and so little Zeal had our Prelatical Parliament for the Protestant Religion, that they made an Act without any Hesitation, (though the Commons of *England* had shew'd them a more Laudable Example,) recognizing his Succession, notwithstanding the Laws then in being against the same. They also made an Act doubling the Fines for Field-Conventicles, and ordering Heretors and Masters to put away their Tennants, Cottars or Servants at any time of the Year, without warning, notwithstanding of any Tacks (*i. e.* Leases) Unexpired. Now surely the Gentlemen cannot say that we have made any such Laws against those of the Episcopal Persuasion.

Act 18, of the same Parliament, they declared that all Jurisdiction doth so reside in his Majesty, that he may by himself or any commissionated by him, take Cognizance and Decision of any *Cases or Causes he pleases*; so that here was Liberty and Property subverted at one blow, and by this Law the King might say, *Sic volo sic jubeo, sit pro ratione Voluntas*; so that it was no wonder to hear King *James* afterwards by his Proclamation, take upon him to cass and annul what Laws he pleased, for here was an Absolute Power given him by Law. So that we may see how much the Nation was obliged to their worthy Patriots the Prelatical Parliament; the like Prerogative in effect being given

given him in *England* afterward by Eleven of the Twelve Judges. And this verified what was so plainly foretold by our Fore-fathers in King *James* the Sixth's time, as may be seen at large in *Calderwood's* History, that the Prelats would prove dangerous Implements to the State as well as the Church; for having their Dependance wholly upon the King, and their Honours and Revenues not descending upon their Posterity, as those of other Noblemen do, they are perfectly byassed by present Interest, and have not those Tyes upon them to consider the good of the Nation and Posterity, that Lords Temporal have, and consequently are the bane of every State where they have any share in the Ligislative Power; for they consider nothing but either their own private Interest, or the Pleasure of the Prince, whose Creatures they are; and that they always sided with, and abetted the Tyrannical Practices of the late Government, till King *James* the Seventh came to touch the Bishops of *England* in *propria Persona*, cannot be denied: And that the German Electoral Prelats obstruct the Trade upon the *Rhine*, meerly because of the Lucre of having the Customs during their own Lives, further than which, they think themselves not obliged to look, because their Honours and Revenues do not descend to Posterity, is too evident.

Act 6. and 25. they framed and imposed on all, a self contradictory Test, which obliged them to stand by the Confession of Faith recorded in the First Parliament of *James* VI. believing the same to be agreeable to the Word of God; and yet this same Confession of Faith condemned the Supremacy, and owned the Lawfulness of Defensive Arms, the contrary of both which were sworn in the Test, without so much as any Exception, or a *Non obstante*; and if this be not a Contradiction, let the World witness. But our honest Episcopalians were so accustomed to swear contrarieties that it went down glib with the most part of them; though the Earl of *Argile*, and others of Honour and Conscience, saw the Contradiction, and therefore could not take it without Explanation. By this you may judge how little our Learned Prelats understood the Doctrin of our Reformers, and how unconversant they were in their own Confessions of Faith, when they could not foresee this Contradiction is but too evident to their Disgrace, seeing it involv'd them and their Party in Perjury. So that we need not wonder at the Ignorance which the Authors of the Presbyterian Eloquence have discovered of the Assemblies Confession. However this Test turned out of all Offices, such as retained any measure of common Honesty; and for explaining it, the late Earl of *Argile* was condemned to Death; and many Gentlemen and Commons, forced to leave the Country: After this followed Arbitrary Proclamations (because the Counel were sure of having them at next Parliament Justified or Pardoned) whereby they overturn'd all Remainders of Liberty and Religion; the Poor were hereby Oppressed and Plundered, and Gentlemen Fined, Imprisoned and Forfeited for alledged Converse with Rebels. Nay, some Gentlemen had been Imprisoned a great many Years, without any cause given why; and others as Sir *Patrick Home*, now Lord of *Polwart*, and my Lord *Cardross*, upon very slight accounts, the former, because of his opposing Gentlemens Houses being made Garrisons, and the latter, because of his Ladies going to Meetings, or some such thing, which the Duke of *Monmouth* found so unreasonable,

that

that he Discharged him. It is also sufficiently known, what trouble ensued to that Country, because of alledged Correspondence with my Lord *Russel* and other Moderate Church of *England* Men, who endeavoured to secure their Posterity from Popery and Tyranny. Sir *Hugh*, and Sir *George Cambel*, now Lord Chief Justice Clerk, being taken here, and sent down to *Scotland* to be tried on that Account, where Evidences being Suborned against them, the Knavery appeared so plain to the Jury, that they absolved them; which was so pleasing to the People, that they gave a great shout, when they perceived the Worthy and Innocent Gentlemen acquitted; which the bloody Advocate Sir *George Mekenzie*, was so enraged at, that he broke out in a great Fury, and said there was never such a damn'd Protestant roar since the absolving of *Shaftsbury*, a Saying very becoming one of the chief Patrons of our Scots Prelacy. Upon this Account also the Reverend Mr. *Carstares*, now one of his Majesties Chaplains, and Attendants in the Camp, was barbarously tortured with Thumikins, a New Prelatical Invention which the very Heathens would have been ashamed to have used upon a Gentleman of so good a Nature and Disposition as he is known to be. Nor were they any tenderer of his Reputation than Person; for having extorted something from him by Fraud and Force, (that Hellish Invention, as some say, having a more than ordinary Influence upon the Head, by squeezing the Thumbs) according to their Prelatical Faithless manner, they made use of it against others, particularly, *Jerrifwood*, by reading it at the Bar as Evidence against him: Tho the Reverend Person above-mentioned, notwithstanding of his Torture and Agony, had been so much Master of himself, as to obtain their Solemn Promise, that what he said should not be made use of against any Man, which they who had been accustomed to Breach of Promise and Perjury, were so far from observing, that they made use of it as aboveſaid, and then scandalized this worthy Gentleman, as an Evidence against his Brethren, to his great Regret and Sorrow. Their Barbarity to Mr. *Spence* who had been Servant to the Earl of *Argile*, (and may serve as a Pattern of Faithfulness to a Master,) was yet greater, not only torturing him as aboveſaid, but setting Soldiers to watch him by turns, and making them Swear that they should not let him Sleep, that to being wearied of his Life, they might force him to discover something of his said Master, to whom then and afterward this Gentleman continued so faithful, that the late King was forced to acknowledge he was a brave Fellow. Those who were called *Cameronians* or *Cargillites*, because of the Two Preachers *Cargil* and *Cameron* whose Opinions they followed, were by Edicts declared Enemies to Human Society, driven from all Habitable Places of the Nation to the Wildernesses, and there hunted like Partridges for their Lives by detach'd Parties, who had power to shoot, hang, drown and kill whereever they could apprehend them, without Trial or Sentence. Proclamations were also emitted, to raise Hue and Cry after them, and not only to advertise the Soldiers, but to concur with them, to pursue and seek them out of all the Dens and Caves in the most remote Places of the Mountains, which they had digged for their shelter, and where they endured Cold and Hunger. Upon this, many of them were Murdered, without any regard to Law or Humanity. Such as obtained the favour of publick Execu-

tion, though without formal Proceedure; or such as were Imprisoned, Tortured, Banished or Sold to be Slaves, were thought to be mercifully dealt with. I know it will be said, that those Men declared the Government to be dissolved, and King *Charles* to be no King, and therefore were so dealt with. I answer, that its true; and though I am far from approving them in it, yet I believe that if any Father should have used his Children at the rate they were used by that King, they could scarcely be hindred both from thinking, and calling him an unnatural Monster; and I am sure that this poor oppressed Party had much more reason to think King *Charles* II. had no right to the Crown, (seeing he had broken the Original Contract betwixt him and the People, (to use the Words of a Church of *England* Parliament) than our present Murmurers have to dispute their present Majesties Right; and yet there are no such Proceedings against them, though they are both so impudent and imprudent, as to speak against the Government almost on all Occasions, and in all Companies; then let the World witness, whether the Scots Presbyterians or Prelatists act herein most like Christians; for it is known, that upon this Miscarriage of a few, the Crime was imputed to the whole, though not the Five Hundredth part of the Presbyterians approved it. And because these poor People being render'd Mad by Oppression, and hinder'd either to live in the Kingdom, or escape out of it, did in the Night-time affix Declarations to Church-Doors, that they would certainly avenge themselves on their Prosecutors, which was the only mean, though a desperate one left, to stop the Rage of their Enemies: A Proclamation was published, Ordaining that all that owned or refused to disown the said Declaration, should be put to Death; offering 500 Marks for every one of these poor People that could be apprehended, and forbidding any Body to travel in the Country, or be lodged without Testificates of their having abjured the said Declaration, Impowering Hostlers and Common Inn-keepers, to impose Oaths upon all Passengers and Travellers, that their Passes were not forged or feigned. And this Oath was in some parts of the Country, pressed universally from House to House, upon Men and Women, Young and Old, to give their Judgments of the said Declaration, forthwith upon pain of Death; and for refusing this, some were instantly shot in the Fields, some brought in Prisoners, Sentenc'd and Executed all in one day, as they did the Laird of *Jerriswood*, on another Account; and divers of them early in the Morning, that the People might not be affected with such Bloody Spectacles; and sometimes the Spectators were commanded to give their Judgment whether or not they were lawfully put to Death. Now I would have our Prelatists to answer from their own Conscience, whether there be any such methods taken with them, and what they and their Patrons the Church of *England* would say, if all of their Communion were so served as to *Dundee* or any of the late Kings Declarations; and yet there is much more reason to take this Method with them, seeing it is certainly known, that there is a far greater Number of the Prelatists in *England* or *Scotland*, either who disown the Present Government, than there was of Presbyterians in *Scotland*, who disowned King *Charles*. And there is also much greater cause to deal so with the Episcopalians, because of their Doctrin of Passive Obedience and Non-resistance, which their Magistrates and Clergy

were

were ſworn to, and their People obliged to believe, under pain of Damnation, as was not long ago thundred from the Pulpits, which Principle muſt certainly conclude their preſent Majeſties Uſurpers: Whereas the Presbyterians, though they allowed always of defenſive Arms; yet never maintained that any other than the Repreſentatives of the People could exauctorate Magiſtrates; nor that neither, but in caſes of indiſpenſible neceſſity, and the overturning of Foundations, which the Church of *England* hath now not only agreed to, but alſo put in practice to the juſtifying of ours and condemning our former Doctrin.

All theſe Barbarities above mentioned happened in the Reign of *Charles* the Second, and immediately upon the Succeſſion of *James* the Seventh, when it might have been expected, that he ſhould have exerciſed Lenity, he brought another ſavage Hoſt from the North *Highlands* upon the Weſt utterly to deſtroy thoſe poor People and the Country. Whereupon the Savages being the ſame, who were lately his and the Biſhops Champions in the Rebellion, butchered and murdered many in the Fields for not anſwering their impertinent Queſtions, even as the poor People were at Plough and Cart, travelling upon the Road or hiding in Caves, without giving them time to pray to God for Mercy. Some were taken and carried to Priſon and thence to Execution without form of Law, or notice given them of their approaching Death. Some had their Ears cut off, and were ſentenced to *Jamaica*; yet diverſe of thoſe very perſons were notwithſtanding detained by a new Sentence, condemned, and accordingly executed: Others were ſent to the ruinous Caſtle of *Dunnoter*, where ſo many were crowded together in Vaults, that they had no room either to ſit or lie (juſt the practice of Papiſts againſt Proteſtants,) and were afterwards baniſhed to *America*, 60 of them dying in the Voyage. Surely the Presbyterians of *Scotland* have not thus treated King *James*'s Epiſcopal Friends.

Then in the firſt Parliament of *James* VII. wherein the Duke of *Queensbury* was Commiſſioner, Acts were made approving the Cruelties before mentioned, and exceeding all that had been made before. As *Act* 3. Allowing Priſoners indicted for High-Treaſon to be ſummoned to make their Defence in 24 hours time. *Act* 4. That ſuch as being cited for Witneſſes in caſes of Treaſon, Field or Houſe-Conventicle, and refuſed to depone, ſhould be liable to be puniſhed, as guilty of the Crimes wherein they refuſed to witneſs. *Act* 5. Declaring that the giving or taking the National or Solemn League and Covenant, or writing in defence thereof, or owning of them as Lawful or Obligatory on themſelves or others, ſhall infer the Crime and Pains of Treaſon. Sure we have made no ſuch Acts againſt them in relation to their owning themſelves ſtill obliged to Epiſcopacy or the Declaration abjuring the Covenant, and aſſerting Paſſive Obedience, which if we ſhould have done, it had been but according to their own pattern. *Act* 6. Declaring the uſual procedure of fining Husbands for their Wives withdrawing from the Church, to have been legal. *Act* 7. Making the concealing of any Supply given to ſuch as are forfeited (neareſt Relations not excepted) Treaſon. *Act* 8. That all, who ſhall hereafter preach at Houſe or Field-Conventicles, and all Hearers at Field-Conventicles ſhall be puniſhed by Death and Confiſcation. Surely we have

made no such Laws against hearing the Curates, nor against their preaching. *Act* 13. Re-enjoyning and further extending the Imposition of the Test. *Act* 17. Ratifying all that the Council, Justiciary or those commissionated by them, had done in banishing, imprisoning and fining such as refused to take the Oath of Allegiance (which because it included the Supremacy many did scruple) and further ordaining all to take the said Oath when required. *Act* 24. Ratifying the Opinion of the Lords of the Council and Session, that it was Treason to refuse the Oath of Abjuration, and confirming all the Illegality of Procedure thereupon. ---Surely there is no such Penalty inflicted now on those who refuse to abjure K. *James*. *Act* 24. Statuting that all Masters, Heretors, Lifecenters, &c. shall insert in all Leases to their Tennants an Express Clause obligting the Tennant for his Wife and Family to Conformity under exorbitant Penalty. Pray Gentlemen, Was this Persecution or not? Was ever the Church of *Rome* more rigid against Protestants, or can you say that we have made any such Law against you? *Act* 25. Ratifying a Proclamation against those called *Cameronians*, ordering them to be pursued, certifying that whosoever neglected to give in Information against, or to pursue them, should be punished as equally guilty; and forbidding any Masters of Ships to carry off any Passengers without bringing them first before a Magistrate.--- Now what would the Episcopalians say, if their *Jacobites* were so used? Or can they have the Impudence to say, that the modest Laws, and superficial Execution of these Laws against that Crew amount to any thing like a Persecution? Or would they have us believe that the Party, most of which are visibly debaucht, do not rather disown their present Majesties from Faction than Principle; and consequently, that they do not deserve a severer treatment on that account.

After this they required every Body to give their Opinion of the Government, those of the meaneſt Stations not excepted; and proceeded with the utmost Severity against such as could not give them satisfying Answers.---Many thinking that his Accession to the Crown without taking the Coronation Oath to preserve their Religion and Liberties, according to *Act* 8. *Parl.* 1. of King *James* the Sixth and other Laws unrepealed, to be very questionable. Sure I am the *Jacobites* have no such cogent Argument for them; and yet the Episcopal Party would think it hard that their Brethren should be so dealt with.

The Earl of *Argile* being condemned for explaining the self-contradictory Test above mentioned, and having concurred with other Gentlemen to give a diversion to the then currant Tyranny brought upon the Nation by the Prelatists, wherein he unhappily miscarried, not only he himself was executed, but many of his Vassals in the *Highlands* cruelly put to death by the Marquis of *Athol*, who had, and put in Execution the bloodiest Orders that Men could receive or obey: And then the Army was employed to search out the Mountain-Men or *Cameronians*, which they did with utmost diligence, their Leaders being ambitious who should destroy most. Now the Gentlemen cannot be so impudent, as to say, That the Presbyterian Council of *Scotland* took such Methods against those concerned in the several late Rebellions; nay, it has been too evident, that the Lenity of the Government

has made the Party insolent; and by the Interest of the high flown Prelatical Party in *England*, who have but too visible an Inclination to that Faction; not only those who have been in Rebellion, but such as betray'd his Majesty's Forces, are protected from Justice.

King *James* at last, for ends best known to himself, having granted Liberty of Conscience in *England*, it was a long time ere the Malice of the Prelatists would let him do the same in *Scotland*; and when granted, it was not without Clogs,—and altogether exclusive of the *Cameronians*, who were still exposed to the former Severities. The Stile of the Proclamation, granting it was so despotical and tyrannical, asserting an absolute Power to cause and annul all Laws, that it would have turn'd the Stomacks of any, but the *Scots* Prelatists, to have publish'd it; but the same being according to the Authority they had given him, they made no Protestation against it, though thereby he gave a very ample Liberty to the Papists, contrary to the standing Laws, and reflected on the Reformation. The Presbyterians having neither Ability, nor any share in the Government, were uncapable of Remonstrating; and contented themselves to thank him for their own Liberty, without giving any Countenance to his Arbitrary Power; which seeing they referred him to the Confession of Faith, as the Standard of their Loyalty, their malicious Enemies have no reason to alledge against them; for we always owned the King to have a share of the Legislative Power, and therefore might thank him for his pretended good Will. But it was not long ere he discovered his Apprehensions of our declaring against his Proceedings; For on the News of the Prince of *Orange*'s undertaking, he ordered the West, where our Friends are most numerous, to be totally disarmed; wherein the Papists and Prelatists were so exact, that they imposed Oaths upon the People, whether they had any other Arms than what were found; and so cordial were the Bishops, the Mouth and Soul of the Party for Popery and Tyranny, which by their means principally was brought to the very Birth, that they Vomited out a scurrilous Address against the Prince, and promised their Adherence to King *James*, as is yet to be seen in the Gazette. And it could not chuse but be comical enough to Spectators to see Passive Obedience arm'd against their King in the one Nation, and declaring so ruffishly for him in the other. *Cum veniet nulli qui secum dissidet.* But notwithstanding all their brags they proved but very feeble Champions for the Cause, and vanish'd like Smoak before the Wind on the appearance of the poor persecuted Presbyterians against them, which is a demonstration sufficient, if there were no other, how low the Interest of that Party is among the People of *Scotland*, whatever their Pretences are to the contrary. If Episcopacy had been so rooted in that Nation as they falsly pretend it is, no Man of sense can suppose but that their Party would have made greater Efforts for its preservation than they have done, considering that the Viscount of *Dundee* declared for it, and that long after his Death the Rebellion continued, till in a manner it died of it self for want of Fuel, with which the Episcopalians, if they had been able to cope with the Presbyterian Interest would certainly have supplied it.

I know that the ordinary Plea of the Party is that their Friends absented from the present Parliament, which gave the Presbyterians opportunity to settle their Government; but the Answer is easie. —We know very well that the Party endeavoured as they always did *per fas & nefas* to have their own Faction chosen, both for Shires and Burroughs; wherein it appears by the sequel that they miscarried, as they would always have done if Elections might have been free; and for such as absented, though their presence would not have been able to havecast the ballance,it is very well known they stayed away, because of their Disaffection to their present Majesties; and indeed all their Reflections upon the Parliament that settled Presbytry, and which at the same time fixed the Crown on their Majesties Heads, is levelled; though they would not have you think so against the Civil Government: For it must needs be concluded that their Title to the Crown is very weak, if asserted by no better Authority than that of a Parliament, which does not truly represent the Nation, especially that Parliament being so dishoneſt (as the Episcopalians would have you believe) to assert a downright Falsehood, which must needs appear against them by Records; if it were false that the Reformation of *Scotland* was carried on by Presbyters; and yet a truer Proposition cannot be advanced, as appears by our History: But herein our Prelatists shew their cunning; it would be too bare-faced to oppose the Civil Government *in Terminis*, but to wound it through the sides of Presbytery, therein they are sure to have the Concurrence of the high flown Church of *England* Men, who are either so weak or wicked as to go along with that Party but too much.

Having given this summary account of their sanguinary Laws, it remains to give some Instances of their exceeding those Laws by a barbarous Execution, which tho not half, yet the Reader may thence judge of the rest, *Ex ungue Leonem.*

Since *Anno* 1678, vast Sums were by Military Executions exacted in the Western Shires of which we have not the particular account, but from the poorer sort; we can instruct that 24000 *l.* sterling hath been levied, and in the first place shall give a List of the Officers of the Forces, who were the Instruments of this Oppression; and if the Prelatists should say that they are not to be charged with what the Souldiers did, —we answer, that the Souldiers were raised and sent against us by the Instigation of the Curates and Bishops. And we shall also give a List of Noblemen, Gentlemen and Magistrates of their Communion, who did every whit as inhumanly plunder the Country People because of their Nonconformity as the Souldiers did.

Officers

Officers of the Forces.

COlonel *Douglas*, afterward Lieutenant General, who we hope died Penitent, having expressed trouble of Conscience to Mr. *Carstares* on his Death-bed for his Persecution. Lieut. General *Drummond* : The Earl of *Lithgow* : The Earl of *Airly* : The Lord *Belcarras*; besides the Robberies committed in *Fife* : *Graham* of *Claver-House*, afterward Viscount of *Dundee*, his Brother and Subaltern Officers. Col. *Buchan*; Major *Cockburn* ; Major *White* ; Major *Balfour* ; Capt. *Strauchan*; Capt. *Inglis*; Capt. *Douglas*, Capt. *Dalzel*, Capt. *Bruce*, Capt. *Meldrum*, besides the vast Sums which he exacted in the Counties of *Mers* and *Tivioldale* and *Tuedale*, with the Lairds of *Haying*, *Graydon Ker*, *Blindlee*, *Possa* and the Earl of *Hume*, who to his Lordships Honour be it spoken, would take Six Pence for a Fine, from the meanest Girl in the County, and the Crutches from the very Cripples who had crept to Meetings for Charity, till they redeemed them. Lieutenant *Winram*, Lieut. *Barns*, Lieut. *John Livingston*, Lieut. *Lauder*, *Duncam Graham*, and the Laird of *Bonshaw* a High-way Man, and afterward an Officer.

A List of Noblemen, Gentlemen and Magistrates who plundered the Western People for their Non-conformity.

THE Earl of *Glenearn*, Lord *Semple*, a Papist, a special Apostle to make Converts to a Protestant Church ; the Earl of *Dumfrice* ; the Duke of *Queensberry* and his Sons ; the Lord *Annandale*, Gentlemen, *Sommervail*, Sheriff, Deputy of *Clidsdale* ; the Laird of *Hallyard*, *Lachop* and *Bonnitown* ; *Alexander Hume*, of *Egleshome* ; Mr. *Ezekiel Montgommery* ; *Crawford* of *Ardmillan* ; *Crighton* Sheriff, Deput. of *Air* ; Mr. *William Crawford* ; *Mongomery* of *Bozland* ; *Droyche*, *Ogiloy*, Lairds of *Lag* and *Elie* ; *Liddordale* ; *Canon* ; *Alison*, Chamberlain to the Duke of *Queensbury*, who on his Death-Bed said he had Damned his Soul for the Duke his Master ; *George Charters*, another of the Duke's Factors, who bragg'd that he had made Twenty Six Journies in one Year, in pursuit of the Whiggs ; *Douglas* of *Sten-house*, Laird of *Closeburn* ; Sir *Robert Dalzel* ; Sir *Robert Lawry* ; Sir *Patrick Maxwel* of *Springkel* ; the Laird of *Westerhal*, *Powdeen*, *Castlemilk*, *Ramaskells* and *Hoybeiths*. Magistrates, besides some under Sheriffs already named, Provost *Johnson*, Provost *Barns* ; Bailiff *John Anderson* ; Bailiff *Yuil* ; Bailiff *Graham* ; Bailiff *Sterling*, all of *Glasgow*.

Now

Now these Gentlemen being Persecutors only in Four or Five Counties, how much greater must the number needs be in the Nation, and what Credit can accrew hence to the Prelatical Church, to have so many imployed as Task-Masters to force People to her Communion. Pray let them name us any now imployed by us, to Fine and Plunder them, to joyn in ours.

A List of those Murdered in Cold Blood, without Tryal, Conviction, or any Colour of Law.

ONE *Finlay* shot at *Belmoynock*, by General *Dalzels* Orders, because he could not discover who was in Arms at *Pentland*, Ann. 1666; *James Davie* in *Bathgate* Paroch, and several others at divers times, shot, as hearing Sermons in the Fields, before the Insurrection at *Bothwel-Bridge*. *Henry Hall* of *Haughead*, Murdered at the Queens Ferry, by *Thomas George* Waiter, after several Wounds from *Middleton*, Governour of *Blackness*. *William Graham* in *Gallow-way*, shot by *Graham* of *Claver-House's* Order, who together with the Earl of *Dumbarton*, and Lieut. General *Douglas*, caused to hang *Peter Gillis*, *John Bryce*, *Thomas Young*, *William Fiddison*, and *John Binning*, without Tryal or Sentence, suffering them neither to have Bible, nor time to Pray; at *Mauchlin*, Anno 1685. The said *Graham* of *Claver-House* shot *Robert Stuart*, *John Grist*, *Robert Ferguson*, and another, at the River *Dee* in *Galloway*, Dec. 1684, and by his Order they were again raised out of their Graves. *May* 1685, he shot *John Brown* of *Priesthill* in the Parish of *Muirkirk*, in the Shire of *Air*, as at his Work before his own Door, in presence of his Wife. He also ordered his Troop to kill *Matthew Mekelwrath* without Examination, in the Paroch of *Camenel* in *Carrick*, Anno 1685. Collonel *James Douglas*, and Lieutenant *Livingston* with a Party, surprized Five Men in a Cave at *Ingleston*, in the Parish of *Glencairn*, to wit, *John Gibson*, *Robert Grierson*, *Robert Mitchel*, *James Bennock* and *John Edgar*, who were all brought out, and shot Dead, without giving them time to Pray; this was also *Anno* 1685. He likewise caused shoot *John Hunter*, for no other cause but running out from the House at *Corehead*. The same Colonel, with Lieu. *Levingston*, and Coronet *Dundasse*, surprized and shot Six Men at Prayer, at the *Calquhi*, in the Parish of *Minnigaff*, viz. *James Dun*, *Robert Dun*, *Andrew Macklude*, *Thomas Stevenson*, *John Macklude* and *John Stevenson*, in *January* 1685. He caused also take *Adam Macquban* out of his Bed, Sick of a Fever, carried him to *Newtown* of *Galloway*, and next Day shot him dead. He caused also to be shot *Thomas Richard*, an Old Man of Seventy Years, as he was Praying at *Cumnock* in *Kyle*. The said Col. together with the Laird of *Lag*, and Capt. *Winram*, did illegally Condemn, and Inhumanly Drown *Margaret Lauchlan*, upward of Sixty Years old, and *Margaret Wilson* about Twenty, at *Wigton*, fastening them to Stakes within the Sea Mark; all this in 1685. Capt. *Douglas* finding one *Meuse* a Taylor, meerly

meerly because he had some pieces of Lead belonging to his Trade, shot him without further Trial betwixt *Fleet* and *Dee* in *Galloway*; the said Captain and his Men shot one *Auchinleck* a Deaf Man, for not answering them through defect of Hearing, near *Carlingwark*, Anno 1685. Sir *Robert Dalziel* and Lieut. *Straton*, shot *Daniel Mac Michel* at *Dalveen*, in the Parish of *Durisdeer* in *Nithsdale*, Jan. 1685. The same Men killed *William Adam*, hiding himself in a Bush at the *Walwood* in *Kyle*, Feb. 1685.

Bruce, Captain of Dragoons, took one *James Kirke*, carried him to *Dumfriers*, where he kept him Prisoner one Night, and next day brought him out, and shot him without any further Process; and the poor Man desiring a little time to make his Peace with God, this Episcopal Missionary the Captain answered oftener than once, *Devil a Peace ye get more made up*; correspondent to the worthy Saying of the D. of *Queensbury*, one of the great Patrons of the Prelatical Clergy now, who answered one that came to beg a Reprieve for some that were thus precipitantly Condemned, that *They should have no more time to prepare for Heaven, Hell was good enough for them*. *Craick* of *Stewarton* hindered some Gentlewomen that attempted to beg his Life; and Sir *Robert Dalziel*'s Second Son was one of them that shot him, and that without Command; this was *June* 1685. This same Captain Surprized and Shot *John Wallace*, one *Edgar*, and another in the Field, in the Parish of *Kirpatrick* in *Galloway*, Feb. 1685. He also caused *Thomas Mackhaffy* sick of a Fever, to be taken out of his Bed, and shot instantly in the Parish of *Straiton*, in *Carrick*, Jan. 1686. Coronet *Dundasse*, caused shoot *John Semple*, essaying to escape out of a Window, in the Parish of *Delly*, Anno 1685. He also shot *Edward Maclellan*, without any Tryal, meerly because he had a Flint about him, *Feb.* 1686. Lieutenant General *Drummond*, commanded *John Murchy* and *Daniel Mackilwreek*, to be immediately shot, after they were taken near *Camonel* in *Carrick*, *Anno* 1685; and at the same time his Souldiers shot *Alexander Lin*. Captain *Inglis*, a profane Ruffian, one of the first of the Episcopal Missionaries, with his Dragoons, kill'd *James Smith* at the *Burn* of *Ann* in *Kyle*, 1684, His Son Kill'd one *John Smith* in *Cunningham*, in 1685; as also one *James Weaver*, striking off his Head with an Ax, brought it to *New-mills*, and plaid at the Foot-ball with it, *Anno* 1685. He Kill'd also one *John Barrie* in *Evandale*, with his Pass in his Hand, *April* 1685. Major *Balfour*, Capt. *Maitland* and their Party, shot *Robert Tam*, *John Urie* and *Thomas Cook*, at *Pomadee* near *Glasgow*, as about their Work, *May* 1685. Coll. *Buchan*, and the Laird of *Lee*, shot *John Smith* in the Parish of *Lesmahago*, Feb. 1685. Lieut. *Lander*, shot to Death *William Shillallaw*, at the Wood-head in the Water of *Air*, Anno 1685. Lieut. *Nisbet* and his Party, shot to Death *John Ferguson*, *George Woitsburn* and *Patrick Gemmil*, in the Parish of *Fivnock*, in 1685. Lieut. *Murray* shot one *John Brown* after Quarters given at *Blackwood* in *Clidsdale*, March 1685. Lieut. *Crichton* did the like to *David Steel* in the Parish of *Lesmehago*, Dec. 1686. The Laird of *Steenhouse*, Sir *Robert Lawrie* of *Maxwel-town*, and *Craik* of *Stewarton*, urged Coronet *Baily*'s Party of Dragoons to shoot *William Smith* of *Hill*, and refused to let him be buried in the Church-Yard. Sir

James Johnston of *Westerhall*, urged *Claver-house*'s Troops to shoot *Andrew Hislop*, insomuch that *Claver-house* said, *His Blood should be on Sir James's Head*, *May* 1685. Sir *Robert Grierson* of *Lag* with part of *Claver-house*'s and *Strachan*'s Men, surprised *John Bell* of *Whitefide*, *David Halliday* of *Mayfield*, *Andrew Maccrebelt*, *James Crabelt*, *James Clemens* and *Robert Lemlor* of *Irlinton*, and barbarously Killed them after Quarters, without allowing them time to Pray; which when *John Bell* of *Whitefide* begg'd, Sir *Robert* answered, *What Devil have you been doing, have you not prayed enough these many Years in the Hills*, and so shot him presently in the Parish of *Tongland* in *Galloway*, Feb. 1685. The said Laird of *Lag* did also hang *Alexander Melluby* and *John Gordon* at the *Miltown* of *Ar*, without any Tryal, and caused them afterward to be hung on a Tree, at the Kirk of *Iron Gray*, where he left them hanging. He also pursued another, *David Halliday* and *George Short*, apprehended and Shot them in the Night, in the Parish of *Wynhame*, in *Galloway*, Anno 1685. The Laird of *Culyan*, with a Troop of Horse, Kill'd *William Mackergur* at *Blairquhan* Mill, *Anno* 1685: And *Gilbert Macadam*, in the Parish of *Kirk-Michael*, July 1685. A Party of *Highlanders* killed *Joseph Paterson*, *David Dun*, *Simeon Paterson* and Two more, near the Water of *Kil*, Anno 1685. About that time another Party of *Highland* Men killed *Robert Lockhart* and *Gabriel Thompson*; and a little after *William Paterson* was shot at *Strevin*, and *John Maclorgan* shot at *Drummellian*'s House in the Night, not known by whom. And in *June* 1688, *John R—* shot *George Wood*, a Boy of Sixteen Years old, without asking one Question at him.

The Number of those Murdered thus, as aboveſaid, without any legal Proceſs, is 78.

The chief Contrivers and Authors of theſe Cruelties, were they that Enacted and Subſcribed the Edicts for them in Council, principally the Earl of *Perth*, then Lord Chancellor; the Duke of *Queensbury*, Marq. of *Athol*, and Viſcount of *Tarbett*. So that it was not the effects of a ſudden Military Fury, but deliberately contrived by the Prelatiſts who ſat at the Helm of the Government, and ſuch a kind of Procedure as I believe cannot be paralleld and after for *Turks* than *Chriſtians*; but it ſeems they had a mind to comply with the worthy Deſign above-mencioned, to turn all this ſide of *Forth* into a Hunting-Field. This was the ready way to it, to impower Soldiers to Murder Men, without bringing them to a legal Tryal.

Now the Impudence of the Party, though Superlative beyond Expreſſion, cannot charge the Presbyterian Parliament or Council of *Scotland*, with ſuch Acts againſt them; though Sir *George Mackenzie* would have juſtified their ſo doing; by his (*Poſthumous piece*,) ſeeing every Body muſt grant, that Paſſive Obedience, the Darling Principle of the Prelatiſts, muſt needs have more influence to make them rebel againſt this Government, than the Covenant could have to make Presbyterians rebel againſt the former. Nor indeed could ever Envy it ſelf fix any ſuch thing upon the Covenant, ſeeing they are bound thereby to maintain the King's juſt Power and Greatneſs in expreſs Words, as much as they are bound to maintain Presbytery. And in Conſcience of this Oath, it's known that the Presbyterians refuſed to abjure *Charles Stuart*,

and

and the House of Lords in *Oliver's* time; when the Prelatists who pretended to be the greatest Loyalists, afterward swallowed the Abjuration without scruple; for to speak the truth of that Party, the Generality of them will always be for what is uppermost. But further, it is evident that Passive Obedience must needs make all its Disciples look on their present Majesties as Usurpers and consequently be a perpetual Source of Rebellion, as the Nation does but too sadly experience from the Malign Influence which the Nonjurant Prelats and Clergy have had, and still have, both on Rebellious Practices within, Invasions from without, and the Obstructions which his Majesties Affairs meet with by the Necessity he is under, of imploying so many of their unfaithful Gang, both in Places of Power and Trust, whilst he cannot be allowed the Service of so many of his Dissenting Protestant Subjects in *England*, as the Queen Dowager was allowed Papists. So that if the Nations should think it meet to take the same Methods for maintaining a Lawful Government, as the late Reigns did to uphold their Tyranny, it's but turning the Tables, and from real and true causes, make such Laws, and put them in Execution against the Passive Obedience-men, as Sir *George Mackenzie* defends from False and Imaginary Causes, when made against the Presbyterians; and surely they cannot for shame deny the Conclusion of their own Premises, and then we shall see whether the Knavish Prelatist who got Sir *George* to rob one that had given Three Guineas for a Stolen Copy, under a Presence that he would not have it publish'd, and yet printed it himself, after Sir *George's* Death, have done his Party any good Service.

The Number of Gentlemen Forfeited, Fined, Confined and Imprisoned during the Reign of our Scots Prelacy; *the Number of such as have been forced to a Voluntary Exile, Imprisoned or contracted Death in Prison; or the Sums extracted from Prisoners by Jaylors, we cannot give any certain Account of; but the following Summary we can instruct.*

MInisters turn'd out for Nonconformity	300
Ministers Banished	

Banished and Sold for Slaves since 1678.

Imprimis, Anno 1678, to *Virginia*, whereof Three or Four were Ministers, but by the providence of God were set at Liberty near *London*	60
Anno 1679, Of the Prisoners taken at *Bothwel*, whereof 200 were Drowned	250
Afterward carried to *Flanders*, and Sold for Souldiers	7
Then carried away by *Robert Malock*	14
By *Walter Gibson*, late Provost of *Glascow* to *Carolina*	30
Sent to *Jamaica* in the time of *Queensbury*'s Parliament, whereof Sixty Died by the way, by reason of their Crowd and bad Provision, and the Hardships they had suffered in *Dunotter* Castle, where above Eighty were shut up in a Vault, being not only straitened for want of Provisions, which they could not have but at Excessive Rates; but to all their other Miseries, were forced to endure the stink of their own Excrements, having no convenience allowed them for the Ease of Nature, though shut up so many together, and those too of both Sexes. So void of all Modesty and Humanity were our Episcopal Persecuters.	200

That

That ſame Year carried to *New Jerſey*	100
That ſame Year to *Barbadoes*	13
Anno 1687, after the Toleration	26
	700
Slain in Skirmiſhes about	400
Executed by colour of Law	140
Murdered without any colour of Law	70
In all —	1310

Whereof loſt their Lives 810; and yet the Faction would perſuade the World that we ſuffered no Perſecution: —All the Plea they have is, that we roſe ſeveral times actually in Rebellion, but I hope the Reader is by this time ſatisfied, how theſe Rebellions, if they will call them ſo, were forced and ſought by the Government on purpoſe to get an opportunity for weakening the Proteſtant Intereſt: And except Men renounce all ſenſe of Humanity they muſt allow Self-Defence to be a natural Principle. And though I ſhall not take upon me to vindicate the Prudence of thoſe Inſurrections; yet any Body may ſee there is a great difference betwixt them and the Epiſcopal Rebellions; *viz.* the former did not attack the Government, but were brought under a neceſſity of defending themſelves; whereas the Epiſcopalians have in this Rebellion been the firſt Aggreſſors. 2. It was very well known that they did no harm to the Country, whereas the Epiſcopalians did plunder, burn and murder. 3. That the Piety of thoſe poor People was ſo evident as to covince the Enemies themſelves many times, whereas our Epiſcopal Rebels are the very Debauchees of the Nation, joined with *French* and *Iriſh* Popiſh Cut-Throats and Highland Robbers evidently deſigning the Subverſion of Liberty and Religion. 4. This may be added, that the Epiſcopal Party themſelves in *England*, and many of their Communion in *Scotland*, did actually concurr to the dethroning of the late King, though they had not ſuffered the hundreth part of our Oppreſſion; and therein they have juſtified our former Oppoſition, and condemned themſelves. I know nothing can be replyed by our Prelatiſts for excuſe of their *Jacobites*, but K. *James*'s ſuppoſed Right, which they pretended to maintain; and that therefore they have Authority on their ſide. But we can eaſily reply that they can be no good Friends to the Government who allow this Excuſe. And in the mean time it might be expected, that Men who call themſelves Proteſtants ſhould not be active in deſtroying their own Religion, which he has declared himſelf ſo much an Enemy to, but might very well ſatisfie their Conſciences in being paſſive and not concurring with his Enemies. And laſt of all we reply, that the Epiſcopalians themſelves condemn the Perſecution of *France* and *Auſtria*, which hath ſometimes occaſioned War betwixt the Proteſtants and their lawful Princes, and not the Proteſtants for ſtanding on their Self-Defence; So that 'tis only Partiality

that makes them condemn that in us, to which they forced us meerly by Oppression and Persecution for Conscience sake. It being sufficiently known that we suffered severely before ever they could charge us with any such thing; and if their Patrons, who pretend to own the present Government, had any thing of Modesty or Ingenuity they would give them no thanks for this Objection, seeing it condemns themselves, who took up Arms against King *James*, while his Title was still owned; and that there was no opposite Sovereign to justifie their Proceedings against him: And therefore we wonder how any of that kind of Men, to excuse the Prelatical Persecution of *Scotland*, can have the Impudence to charge the Presbyterians with Rebellion, seeing they themselves have concurred with them at last; nay, rather conducted them in dethroning their Sovereign. So that its plain, *Non amaverunt Regem quia Regem, sed quia sinum*; They are only loyal while the King is on their side. ---- The only subterfuge they can have now left is to alledge that they had reason to do so, and we not; which will issue in canvasing the merits of the Cause, and that we will never decline, but fairly promise to yield, if they can evidence the 40th part of that Oppression from their dethroned Prince that we have groaned under, and here exhibited to view.

Having given you an Account of their Laws and Instances exceeding the Severity of those Laws, it will not be unacceptable to the Reader to give a short Account of what they called their Legal Procedure by their Courts of Justice; that the World may see those Christian and discreet Methods which they pretend to have used towards Differenters.

1. They would accuse whom they pleased, and charge them with what they thought fit; and if the accused Person did not appear upon their summary Citation, though perhaps they could not possibly do it, then his Name was enrolled, and if ever taken they were lookt upon as Convicted. 2. They used to imprison Men for many years without giving them any Account why, as Captain *Dundas* and others; and sometimes sentence to Banishment without calling the accused Party before them, though in Custody, or giving them a Copy of the Sentence; and thus they served the Student, who was the chief Contriver of burning the Pope *in Effigie*, *Anno* 1680. 3. They took up Men as beholding Executions, without any Accusation, and would proceed to utmost Severity with them if they did not give satisfying Answers to their Questions: Nay, the Barbarity of the Faction was so great, that when *James Skeen* and *Porter* with another were executed, the Executioner turned some of them over without giving them time to pray; which one of the Episcopal Clergy being present and saying only, *Lord save us, will ye not give the poor Man time to pray?* The Town-Major cane'd him, and asked if he was turn'd Fanatick too. 4. They would send their Missioners through Prisons, City and Country to examin Persons and Families on such Questions, As what they thought of the Insurrection at *Bothwell*-Bridge, the King's Authority, or the Archbishop's Murder, and whether they answered or not, they were in danger of their Lives. 5. If Persons seised by chance without any Accusation had been brought before them, the Council would take the same Methods to insnare them; and if they answered all their Questions so as to come off without hazard, then they would entrap them by rendring the Test

or Oath of Supremacy, which if they could not take, they were continued in Priſon: Or if that wold not do, then they would examin them upon the Oath *ſuper inquirendâ*, and ask them ſo many croſs queſtions, that it was an Hundred to One but they catch'd them in ſome of them, and perhaps in a Contradiction; after all, they would oblige them to ſign their Anſwers with their own Hand, and thence raiſe an Indictment againſt them; and neither would they keep to the things charged upon them in the Indictment, but examin upon other things not contained in the ſame. 6. They would ſuborn Witneſſes againſt Priſoners, as in the Caſe of Sir *Hugh* and Sir *George Campbel* aboveſaid; or ſend Spies to converſe with Priſoners, as being perſons in the ſame Circumſtances, to gather ſomething from them to make uſe of in Judgment againſt them; and were ſo malicious as to mix Perſons, who were really guilty of obnoxious Principles concerning the Government, to bring others who were not, into the ſame ſnare, that they might have occaſion againſt them. And thus they treated the abovementioned Student, whom they could not reach by their Laws, for his Concurrence in the Pope burning, by putting in a wild *Camaronian* with him contrary to their own Order for making the ſaid Student a cloſe Priſoner, as thinking thereby to inſnare the poor Youth by thoſe Principles, which becauſe but young, and of the Injury done him, they judged he would readily embrace from the other who was ſuperiour to him in Years and Experience; but God diſappointed them, and he proved an Inſtrument to bring his Fellow-Priſoner and another from thoſe Opinions, by which their Lives were ſaved. 7. They would admit of no time for Advice, nor any legal Defence for a delay; and would extort by threatnings of Torture Peoples Thoughts of Things or Extrajudicial Confeſſions of Matters wherewith they were charged; and upon their expreſſing of their Thoughts proceed to hang them or other Cenſure; and thus they hanged *James Skyan* and impriſoned and baniſhed the Student above-mentioned; Sir *George Mackenzie* having by Flattery and Threats extorted an extrajudicial Confeſſion from him. 8. When the Matter came to the Cognizance of a Jury, they uſed to pack them for the purpoſe, threatning them with an Aſſiſe of Error, if they brought not the accuſed in Guilty; by which the Jurors run the ſame hazard with the perſon Indicted. And for the moſt part the King's Advocate would command the Jury, before they went from the Bar, to find the Accuſed Perſon Guilty. 9. They would ſometimes paſs Sentence twice on the ſame perſon, for the ſame alledged Crimes; particularly they ſentenced ſome to have their Ears cut off and afterwards condemned them to death. So that tho it may be juſtly a Query, Whether the *Scots* Prelatical Inquiſition or the *Spaniſh* Inquiſition was the moſt Arbitrary? Yet it can be no Query, Whether our *Scots* Epiſcopalians be not infamous Liars, in denying a Perſecution which ſo great a part of the Nation felt, and all can witneſs.

AN ANSWER TO THE Scotch Presbyterian Eloquence.

PART II.

HAving made good the Charge against our Prelatical Adversaries, *viz.* That they have an inveterate Malice against us, have form'd their Malicious Purposes into Sanguinary Laws, and exceeded those very Laws by a more Bloody Execution, I hope it will easily be granted that no Accusation from that Party ought to be sustained as valid.

However, lest People should think that what they have lately writ, in their Scurrilous Pamphlet, entituled *The Scots Presbyterian Eloquence*, cannot be otherwise answered, I shall take it briefly to task, and evidence,

I. That the Author contradicts himself in divers Places, and therefore can deserve no Credit.

II. That he falsifies the Propositions of the Presbyterian Books which he cites, and what name such a Man deserves I leave himself to judge.

III. That by his own Argument, he hath not the Genius of Chriſt, which is his own Phraſe; and conſequently his Evidence ought not to paſs for current againſt Chriſtians.

IV. That he is no Friend to the preſent Government in his Pamphlet, and therefore it needs not be a Query what Treatment Author, Licenſer and Publiſher ought to have in juſtice.

V. That the Presbyterians can give him True Inſtances for his Falſe ones, which may juſtly render many of the Scots Epiſcopal Clergy ridiculous and abominable.

But e're I come to theſe particulars, it's fit to take notice of our Author's Name, his Dedication and Deſign.

As for his Name, I confeſs my ſelf no good Anagrammatiſt, but I think ſuch Men have leave to add and diminiſh ſome Letters for the better compaſſing their Deſign. Then ſeeing our Author ſubſcribes *Jacob. Curate*, I will be very Generous to him, ſhall diminiſh nothing, but by the Law of Anagrams change one Letter, and tranſpoſe Two, and ſo I find his Name to be a *Jacobite Cur*. I hope the Faction will think themſelves obliged to me for the deſignation, ſeeing Curs are a race of Animals more deſpiſed than dreaded, and Mankind do not uſe to reſent their Gnarrings, any other ways than by a Kick och Brich, except it be, that now and then ſome who are more curſed than others, are honoured with a Rope; and to this Generous Principle whatever our Jacobites think on't, they are not a little indebted.

But to our Author: He was reſolved, that if you would not know him by his Name, you ſhould by his Barking, and the firſt that ever he ſnarls at, is the Earl of *Crawford*, a Perſon for the honour of his Deſcent, equal almoſt to any in the Kingdom, for his Integrity ſuperior to moſt, and for his Parts not inferior to many; being alſo honoured to repreſent their Majeſties a conſiderable time in Council, and to be Preſident of that Parliament, which ſetled the Crown on their Head, and witneſſed ſo much Zeal againſt both Jacobite Biſhops and Curates, who oppoſed their Acceſſion to the Throne. Now I would fain know of our Author, whether thoſe Reflections on the Earls Parts, and repreſenting him as a Perſon ſo meanly qualified, be not an Impeachment both of their Majeſties and Parliaments Wiſdom, to whom this Noble Lord was ſo acceptable; and whether this be not as unmannerly a Carriage in the Prelatiſts to thoſe in Authority, as he falſly charges the Presbyterians with. But the beſt on't is, they are ſo well known, that its no diſcredit for any Man to be reflected on by them; and all honeſt Men who ever had any Converſe with this Worthy Perſon, do as much admire as they can vilifie him. And particularly the great Mr. *Boyle*, whom all Men own to have been a Competent Judge, did ſpeak as largely in this Lords Commendation, as ever he did of any Scots Man.

But amongſt the Crimes of the firſt Rank, which this *Rabſhakeh* charges upon his Lordſhip, diligent Hearing, Writing of Sermons, and Converſe with Miniſters, are the chief, as may be ſeen by his Dedication. To be ingenuous with our Author, I muſt confeſs, that herein we cannot recriminate upon

on his Party, for in truth I never knew nor heard of any of them tainted with thoſe Vices. Which was ſo evident when the *Prelatical* Church was triumphant, that thoſe dreadful Crimes, together with the more frightful ones of *Praying* and not *Swearing*, were the Plague-Sores peculiar to the *Presbyterians*: And the commendable Form of Prayer now uſed by the Scots *Prelatiſts* and *Jacobites*, which the *Pious* Hectors and Ruffians have ſo religiouſly learn'd, as may appear by the ſo much applauded and repeated Litany of *Damn ye and Sink ye*, were ſuch infallible marks of Honeſty to the *Prelatical* Apoſtles, when in purſuit of the *Presbyterians*, that if they had apprehended any of their own Communion inſtead of ſuch, aſſoon as ever they were ſatisfied that they could pronounce that lovely *Shibboleth*, they were certainly diſmiſſed, with the Character of an Honeſt Man, and no Fanatick. So that you ſee, it is natural to the Party, to abhor ſuch *Practices* as they reproach this Noble Lord with: But without Railery, ſeeing the Libeller upbraids his Lordſhip with his Duty in the Front, it's no wonder that he fall upon him with Lies and Slanders in the Rear; for which the Villains can have no adequate Reward, but at a Carts Arſe by the Hand of the Hang-man. And as for the unmanly Reflections on the ſmallneſs of his Lordſhips Eſtate: It may eaſily be anſwered, that he hath neither ſpent it by Drunkenneſs nor Whoredom, after the common Prelatical manner; and if he had according to their method in the late Reign, been ſo diſhoneſt as to get Protections to avoid paying the Debt which he never contracted, or had he like ſome of their chief Patrons, raiſed himſelf on the Ruins of others, his Eſtate might have been ſuitable to his Quality; but ſeeing his Lordſhip has had the Honeſty to ſtraiten himſelf, till the Debts of his Predeceſſors be paid, the lowneſs of his Fortune, is his higheſt Commendation, and an Evidence of ſuch Morality, as never Prelatiſt in *Scotland* was guilty of.

Well, the Faction muſt needs alſo vent their Spite againſt my Lord *Melvil*, being reſolved to brand all ſuch as Fools, who will not go along with themſelves, and be Knaves, which is the ſofteſt Epithete that any Enemy to this preſent Government can deſerve; and certainly they muſt be its Enemies, when they revile a Perſon whom their Majeſties thought worthy to repreſent them in Parliament, as they did my Lord *Melvil*, whoſe Piety, Gravity, Integrity, and other Qualifications, are ſufficient to recommend him: And ſeeing Princes look upon themſelves as affronted in the Perſons of their Miniſters, we may very lawfully infer, that the Reflection is principally intended againſt their Majeſties, who cannot be ſuppoſed to be very Wiſe, if they chooſe Fools for their Repreſentatives. But what can Particular Perſons expect, when they inveigh againſt the Convention and Parliament that repreſent the whole; for the Faction would have you believe, that they were not only *Fools* but *Knaves*, to alledge that Prelacy was an inſupportable Grievance to that Nation, and contrary to the Inclinations of the Generality of the People, when they impudently give them the *Lie* in *Terms*: And in truth we muſt needs commend their *Policy*, though not their *Honeſty*; for if once they could get it believed that the Parliament of *Scotland* had plaid the Knave to *God*, in aſſerting a down-right Falſhood, in relation to the *Church*, it would

ſoon be granted, that they had plaid the Knave to *Man*, and aſſerted a down-right Falſhood, in relation to the *State*; and conſequently they ſhould have right to plead for the Reſtitution of King *James*, as well as for the Reſtitution of *Prelacy*; ſeeing that ſame Parliament who voted that they were a Grievance to the Nation, voted that he had forfeited the Crown. And this will appear to be ſomewhat more than a meer Speculation, if we do but conſider, that all the Scots Prelats were againſt the Abdication; and their General *Dundee* who declared for *them*, did at the ſame time declare againſt King *William*. Nor can it be rationally expected, that it ſhould be otherwiſe; for ſo long as the Party look upon them to be *Right Reverend Fathers in God*, they will be ſure to follow them, though it were to the *Devil*: And whether I be miſtaken herein, let the Interruption which his Majeſties Succeſs hath met with by the Rebellion of the Prelatiſts in *Scotland*, the Plots of many of the Party in *England*, and the preſent averſion of the Scots Epiſcopal Heretors to Swear Allegiance, teſtifie. And thus I have already anticipated my Deſign, to prove our Author an Enemy to the preſent Government; in proſecution of which, I ſhall add, that he ſays Page 18, *The Presbyterians have been guilty of open Rebellions under every Reign ſince their entrance into* Britain. Then ſeeing they have been ſo far from Rebelling againſt this Reign, that they have been the only Sticklers for it in *Scotland*, it would be a fairer deduction than moſt that are to be found in his Book, if I ſhould charge him with looking upon this Reign as no Reign.

But to make good the Firſt Charge of the Authors contradicting himſelf, *pag.* 4. he upbraids the Presbyterians, with ſaying, *That if they believe in Chriſt, they are certainly well*; and yet *pag.* 6. he ſays that *The Presbyterians gloried in Lying, Cheating, Murdering and Rebellion, as Evidences of their Salvation*: Very ſtrange Evidences I confeſs, and to which I am very well aſſured the Prelatical Champions have a *much better right to lay claim*. But pray Sir, not too faſt: How is this reconcileable with their Opinion, that if they believe in Chriſt, they are certainly well? Surely the Presbyterians do not think, that Lying, Cheating, Murdering and Rebellion are Evidences of their believing in Chriſt; this might indeed be credited, if it had been charged on your Fellow Soldiers the Papiſts, or if you had publiſhed them to the World as your own Evidences; for if your Party hath not been ſuperlatively and generally guilty of Lying, Cheating, Murdering and Rebellion, let the above-mentioned Inſtances declare; but whether or not you lookt upon them as Evidences of Salvation, becauſe they were for promoting your Idol of Prelacy, I ſhall not determine, it being in it ſelf a Contradiction, to charge any party of Proteſtants with their Opinion, that believing in Chriſt is the way to be ſaved, and at the ſame time to charge them with looking upon ſuch groſs Immorality as Evidences of Salvation, ſeeing we all agree, that an habitual Morality is inſeparable from true Faith. But I ſuppoſe one of the grounds of his Reflection, is the Lopping off of the Archbiſhop of St. *Andrews*, which we would have him to know, that Presbyterians were ſo far from approving, that they refuſed the Sacrament to thoſe to thoſe concerned in it, particularly at the Scots Congregation in *Rotterdam*: And as for his Ma-

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licious Inſinuation, that the Inſurrection at *Bothwel-bridge* was made on purpoſe to defend thoſe Perſons, is like the reſt of his Ingenuity; the contrary is apparent from other cauſes, which they had to take Arms as above related, and alſo by their Declaration, wherein they deſire a redreſs of their Grievances, and complain of the intollerable and illegal Perſecution they underwent, without the leaſt notice taken of thoſe Men; nay, ſo far were they from it, that its known how *Robert Hamilton* the Head of the *Cameronian* Faction, and the Biſhops Executioner, did then drive a ſeparate and diſtinct Intereſt from the reſt of the Presbyterians, were called by the diſtinguiſhing Name of *Cameronians*; and the Diviſions fomented by them, occaſioned the Deſertion of many, and the routing of thoſe who ſtaid behind.

But though the Presbyterians had been truly chargeable in general with that Action, he might have held his peace, ſeeing the Prelatical Council of *Scotland* cauſed hang Five Men in *Magus Moor*, where the Biſhop was cut off, to appeaſe his *Manes*, though never one of them had ſeen a Biſhop; and their Council and Chancellor the Earl of *Rothes*, forſwore themſelves and the whole Party as to Mr. *Mitchel*, whom they hanged for ſhooting at the ſaid Biſhop though he miſſed him. The ſaid Earl of *Rothes* and the whole Council having given him their Oaths upon his Confeſſion, and an Act of Aſſurance as to his Life, which was produced at his Trial, in which the Earl of *Rothes* and others contrary to their own Oaths and Act were Evidence againſt him. Nay, on the very Day of the Biſhops Fall, ſome of their Booted Apoſtles ſhot a Young Gentleman named *Aiton* in a Cowardly manner, though he was neither Chargeable with that nor any thing elſe that could warrant them to kill him in Law; and yet the Prelatical Clergy were ſo far from denying Communion to thoſe common Murderers (as we did to thoſe that cut off the Biſhop) that they hugg'd and careſs'd them as the Honeſteſt Men alive. And ſeeing all the Execrable Murders above-mentioned in the inſtances of their Parties, having exceeded their Laws, were committed by the authority of the Faction, we can juſtly charge Murder upon their whole Community, which they can never do upon ours; and there is alſo this remarkable difference betwixt the Parties ſo treated, that Biſhop *Sharp* was the principal Perſon who occaſion'd the Perſecution of them that cut him off, beſides many other Bloody Murders; whereas moſt of them who were murdered by the Prelatiſts, were chargeable with no Violence againſt any Perſon or Party.

So that our Author will find he hath no occaſion to brag of his ſlandering us with Murder; but he was reſolved to reproach us right or wrong: If he hath any other Foundations for his Reflection, he would do well to inſtance them, for he is known too well for any thing to be received on his own Credit; but I ſuppoſe he is conſcious to himſelf, that he can inſtance in nothing chargeable upon us in groſs, which we could not defend either as Juſtifiable in it ſelf, or prove to be a Malicious Calumny; and therefore he keeps to Generals, *Doloſus latet in Univerſalibus.*

Page 38, Our Author ſays, *The Presbyterian Miniſters are flock'd after by a* Herd *of the Rabble*, and compares the Multitudes that follow them, to thoſe that crowd after *Jack Bowels* in his Drunken Fits; and in the very next Section tells us, that *People do generally forſake and abhor them, and none but a few of the Rabble frequent their beſt Churches and Preachers*; though it's evident to the World, that both the Nobility and Gentry in Parliament did eſpouſe our Cauſe, and not a few of both, were all along Sufferers with us, and are to be ſeen ſtill in our Churches, for which we deſire to bleſs God; but if it had not been ſo, we ſhould never have thought the worſe of the Intereſt, ſeeing Chriſt gave it as an Evidence of his own Appearance in the Fleſh, that to the Poor the Goſpel was Preached: And the Apoſtle declares, that *Not many Wiſe, not many Mighty, and not many Noble are called.*——Nor is his ſcurrilous and falſe Reflections of the Fooliſhneſs and want of reaſon in their Preaching, the product of of any better Spirit, than that which called *Paul* a Babler, and his Preaching Fooliſhneſs, becauſe he avoided Vain Philoſophy, which our Prelatiſts have in their late Pamphlets bragged to have been better Preached by them than ever it was in *Scotland*. However the Presbyterians will never decline an equal Trial of their Miniſterial Abilities with the Curates, and for their ſucceſs upon the Hearts and Lives of their Hearers, they have Thouſands of Witneſſes, of which the Prelatiſts have few or none, both themſelves and Adherents being generally Debauch'd.

But to our Author again; he not only contradicts himſelf, but other Champions of the Party; for one of their Pamphlets, which firſt appeared after the Revolution and was alſo printed by the ſame Printer, alledged that the Rabble or the People, call them as you will, were the only Friends the Preſbyterians had; and this Gentleman tell us they generally deſert them. Pray Sir, if it be ſo, what keeps them in? The Nobility and Gentry, you ſay, were yours a long time ago; and if the People be yours too, then the Preſbyterians can have no Friends. Beſides, its mighty ſtrange, and really Sir, a little Paradoxical, that the Prelatical Party are ſo very ſtrong in *Scotland*, and yet could make no greater Efforts than they did for the Conſervation of their beloved Prelacy. The Presbyterians are ſo little ſenſible of their Strength, that you ſee not above 6 or 8000 of them, though they could have raiſed ſix times that number, were ſufficient to guard the Convention from all the Prelatiſts while they ſetled both Church and State in oppoſition to their way, thoug they had two Kings to own them abroad, a General with an Army in the Field at home, and the greateſt and beſt Fort in the Kingdom in their hand, which one would think were Encouragement enough for the Party to have appeared for their darling Prelacy, if they had been confident enough in their own Strength. What can be anſwered to this? Surely not that they forbore out of Reſpect to the Prince of *Orange*; for all their Biſhops ſolemnly addreſſed againſt him, and wiſh'd that King *James* had his Neck to trample on. *Dundee*, their General and Martyr, did actually riſe in Arms, and as they conſtantly affirm obtained the Victory: They had Friends in King *William*'s Army who betray'd it: The Church of *England* by their Intereſt

tereſt kept Presbytery for above Twelve Months unſetled. It cannot but be thought very ſtrange then, that if the Epiſcopal Party be ſo ſtrong, that they could not with all theſe advantages make their Party good againſt the Presbyterians, who, as they ſay, had none to own them but the Rabble, and that they too generally deſert them; —but however, that Presbytery is eſtabliſhed they cannot deny.

But to cut the Throat of this Objection once for all, that the Epiſcopacy is more popular in *Scotland* than Presbytery; the Falſehood of it will appear from this: 1. That at every Revolution of the State, when the Repreſentatives of the People came to make a Claim of Right, Presbytery was the Government which they demanded, witneſs the Settlement of Presbytery as the firſt Government after the Reformation, when the People ſhook off Queen *Mary* for her Tyranny. The Reſettlement of it in *Charles* the Firſt's time, when he and his People fell out about Liberty and Property; and the reviving of it now again when *James* the Seventh abdicated: So that to any unprejudiced perſon, this muſt needs be a demonſtration that Preſbytery is more popular in *Scotland* than Prelacy.

2. Another Evidence is this, that there have been many popular Inſurrections againſt Prelacy, but never one againſt Presbytery in *Scotland*; for the late Rebellion can by no means be called Popular, ſeeing very few others but the Highlanders concurred in it; and all that know them are ſatisfied, that Love to prey and not Zeal to Prelacy was their greateſt Motive; and beſides, King *James's* pretended Right was their main Plea; and as I have already hinted, the extingiſhing of that Rebellion, notwithſtanding of their many Encouragements, doth ſufficiently evidence that it was not popular.

A third Argument, that Prelacy was never popular in *Scotland*, is this, that it was always uſhered in by Fraud, and maintained by Force. That it was uſhered in by Fraud appears thus: When the Earl of *Morton* being Regent in King *James's* Minority, attempted to ſettle it, he durſt not do it openly, but only brought in Titular Biſhops, without any Power of Juriſdiction over Presbyters; nay, on the contrary, they were accountable to them: And his Motives had nothing of Religion in them, but meerly that he and others of the Nobility might have the better Covert for detaining the Revenues of the Biſhopricks, while their Titles were ſtill lodged in other Men that pretended to be Eccleſiaſticks, that ſo the People might not ſo eaſily diſcern the Sacriledge; and thereupon thoſe Biſhops were called in deriſion *Tulcans*, i. e. *A Calfs Skin ſtopped with ſtraw to make the Cow give her Milk.* And by the way, we ſee how little thoſe Men believed the divine Right of that Juriſdiction and Maintenance, which the Prelats claim when they themſelves held it from them. But the Cheat being perceived, the Church and People prevailed to have thoſe Biſhops, tho meerly Nominal laid aſide, and in a general Aſſembly the Office of Prelats was condemned as unſcriptural, and abjured by the King himſelf and all Eſtates afterward under the Name of *Hierarchy.* Then when King *James* took the Adminiſtration into his own hand, it is very well known, that he ſwore to maintain the Doctrin and Diſciplin as he found it; nor did he oppoſe it, till Papiſts and Atheiſts

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get too much access to him, and drove at a Design of re-establishing his Mother as a sharer with him in the Government; under pretence of which, they intended no less than his destruction, though he was so blind that he could not see it. Nor was he brought to espouse the Interest of Prelacy, till such time as he was made to conceive that it would the more easily advance him to the Crown of *England*; and that he was brought to such a Neutrality, that he could send a Cajoling Letter to the Pope, give him the Titles of Blasphemy, and declare in Parliament that he would be content to meet Papists half way, if they would lay aside their King-killing Doctrin, *&c.* But notwithstanding of his Inclination to Prelacy, he was sensible that it was so much against the humour of his People, that he swore and protested that he would not introduce either Popish or English Prelacy; and those Ministers, whom he had gain'd to his side, did the like, though both he and they forswore themselves, as appeared by the Sequel. Then seeing that they durst not venture to bring in Episcopacy by head and shoulders, they first took occasion to quarrel with the Faithfullest of the Ministers for their freedom to reprove open Sin both in Court and Courtier: And by this means having laid them aside, closeted other Men that were less zealous, and brought them over by hopes of Preferment: Then he took away the Freedom of Assemblies, where he would be present himself, and threaten and brow-beat such as opposed his Designs, whom he afterwards confined, imprisoned and banished. And notwithstanding of all these Preparatives, he durst not venture to bring in a barefac'd Prelacy, but under pretence of taking care for the Affairs of the Church, got the Assembly to consent that some Ecclesiastick Delegates should on that Account sit in Parliament and Vote: And when that was granted, it was a long time ere he could get them allowed the Name of Bishops; and yet longer ere they were invested with a Power of Jurisdisdiction, the Assemblies of the Church still keeping the said Delegates in subjection and accountable to them. So that if Episcopacy had been so popular in *Scotland*, as our Author alledges, he needed not have been at the trouble of all these Precautions; nor indeed was he ever able to bring his Episcopacy to any firm settlement, though he was more capable of doing it after he came to *England*, and left no stone unturn'd to effectuate his Designs: As, sending for the ablest and most zealous of the Ministry, who opposed him, to *England*; affronting them, or rather himself, before his English Council; warding them in Bishops Houses that they might be brought over, and in the mean time depriving the Assemblies of the Church of *Scotland* of their Priviledges of Meering and Jurisdiction, which they had by *his own Laws*; sending down Commissioners to the Assembly, as Sir *David Murray* of *Scoon*, who hectored them, having Orders to pull the Ministers out of the Pulpit if they did not suit his Palate. And the same Sir *David* being then Lord *Scoon* and his Majesty's Comptroler, on the 11t of *April* 1607. when Mr. *Henry Levingston*, chosen Moderator of the Assembly at *Perth*, said on opening of the same, *Let us begin at God, and be humbled in the Name of Christ*; The King's Commissioner, striking on his Breast with a great rage, cried out aloud, *The Devil a Christ is here*; and threw the Table upon

upon him and the other Miniſters that were on their Knees praying, brought in the Souldiers of the Guard, and called for the Magiſtrates to carry all the Miniſters to Priſon, becauſe the Aſſembly and Synod refuſed conſtant Moderators; but ſo little popular was this Epiſcopacy, thatt he Magiſtrates, tho he was Major of the Town, refuſed to obey him; the People were enraged, followed the Miniſters when they came out of the Church with Tears, and were only reſtrain'd from a Tumult by their Authority. And in the afternoon, when the Miniſters met again, the Comptroller ſhut them out by locking the Church-Doors, which the Magiſtrates would have broke open, but the Miniſters forbid them, and ſate down at the Door on ſuch Forms and Stools as the People brought them. ---And whether Prelacy or Presbytery was moſt popular in *Scotland* during *Charles* the Firſt's time, the Iſſue declared; and whether of them was in *Charles* the Second and *James* the Seventh's time, let *Charles* the Second's writing to the Presbyters of *Edinburgh* after his Return, that he would preſerve the Church Government as it was, his firſt Parliaments not reverſing Presbytery immediately, but leaving the Government of the Church wholly at his diſpoſal; his not overturning it till he had ſetled himſelf firm in *England*; the Sanguinary Laws and Tyranny uſed to ſupport Epiſcopacy; the retaining ſtill mock-Presbyters and Synods to pleaſe the People, and the laſt Revolution teſtifie. And whether of them be moſt popular in this Reign, let the Time taken to try it, the ſmall Appearance of the Prelatical Party by Proteſtation, Petition or Arms; the continued Silence and Submiſſion of the far greateſt part of the people, now that Prelacy is caſheered, and the Firmneſs of the Parliament of *Scotland* for it, notwithſtanding of the King's Indifference, and the Church and Court of *England*'s Zeal and Endeavours to the contrary, witneſs.

But here I find it neceſſary to anſwer the Cavil of our Adverſaries, That Presbytery was always introduced by Rebellion and Tumults.

Anſw. 1. If it be ſo, then certainly it muſt be popular, elſe it could never have diſmounted Prelacy ſo often as it has done.

Anſw. 2. If it be ſo, the Prelatiſts are as guilty as we; for it muſt needs be as lawful for us to rebel in Favour of Presbytery, as for them to rebel in Favour of Biſhops; and whether or not they did ſo againſt the late King *James*, let the ſo much inſiſted on Grievance of ſending the Biſhops to the Tower bear witneſs. *Jam ſumus ergo pares.* If it be objected, that the *Scots* Prelatiſts are not concern'd in what the Church of *England* did; I reply, that they are more concerned with them than we were with the *Cameronians*, whoſe Actions they charge us with: For the *Scots* Prelacy owes its very Being and Subſiſtence to that of *England*, from whom they had their firſt Prelatical Ordination; and like a true Mother, ſhe is careful ſtill to hug the remaining Brood in her Boſom, though ſome of them by their Lampoons, like true Vipers, have gnawed her own Bowels, and moſt of them are ready on all occaſions to take the preſent Government by the throat.

Anſw. 3. Their Reflection is as much againſt Proteſtancy as Presbytery, for both were introduced one and the ſame way; and therefore King *James* might well charge the Reformation with Rebellion in his Proclamation, when

pretended Proteſtants themſelves do it: But this is according to the Genius of the Party; they had rather that Proteſtantiſm ſhould loſe than Presbytery gain.

Anſw. 4. We deny that either the one or the other were introduced by Rebellion: Any that peruſe the Hiſtory of the Reformation, will find that we proceeded very orderly; and tho we had by the good Hand of God a Power greater than that of our Perſecuters, yet we petitioned for Reformation in an orderly way, proteſting that if the ſame was not granted, we could not be juſtly charged with any Tumuults or Diſorders which might enſue. And though its true the chief Magiſtrate oppoſed it, yet the Nobility and Repreſentatives of the Kingdom carried it on, and ſetled it by Acts of Parliament, called by the ſaid Magiſtrates Authority, afterwards; which is more than can be ſaid almoſt for any Reformation in *Europe*, except *England*. —But if they mean that Presbytery has ſince that time been reſetled by Rebellion; it is eaſie to Anſwer, that it can be no Rebellion in any Man to defend his Legal Right; and that we had the firſt legal Poſſeſſion cannot be denied; —and that we were illegally deprived of the ſame, appears by *Calderwood*'s Hiſtory and others. For whatever Acts of Parliament were obtained for Prelacy afterwards, could not be reckoned obliging to the Nation, the ſaid Parliament being in effect but ſo many packt Clubs prepared for the deſign by Illegal and Arbitrary Methods. So that both the Means and Inſtruments uſed to ſet up the Hierarchy in *Scotland* were ſuch as might juſtly occaſion an Abhorrence of it, and confirm People in their Opinion, that it could be no Ordinance of Chriſt, which was endeavoured to be ſet up in ſo diſorderly a manner: Nor was our *Scots* Prelacy more unhappy in the Abſtract than in the Concrete; moſt of thoſe who embraced it being ill Men, even *Spotwood*, the Archbiſhop and Author of the Hiſtory, being queſtioned by the general Aſſembly of the Church for going to Maſs in *France*, when he went over with the Duke of *Lennox*; but by the Intereſt of the Court they were hinder'd from proceeding to Cenſure; and King *James* himſelf ſeemed ſenſible what kind of Men his Prelates were, when on a certain occaſion he ſaid, *Devil an honeſt Man would be a Biſhop*, — meaning in *Scotland*.

So that if we had no Arguments from Scripture againſt Prelacy, the very way of its being obtruded upon us, with the Inſtruments and Means uſed to ſupport it, were enough to make it odious to *Scotland*; eſpecially ſeeing it never yet had footing there, but by the Tyranny and Perjury of Princes, and was always accompanied with a Deluge of Profanity among the People.

Another downright untruth of our Authors is *Page* 32, where he aſſerts, that *the Epiſcopal Rulers and Miniſters uſed all Chriſtian and Diſcreet Methods to gain Diſſenters*: By Chriſtian and Diſcreet Methods, muſt be meant thoſe which Chriſt appointed towards Weak or Offending Brethren, ſuch as Admonition, and other Eccleſiaſtical Procedure. Now we challenge him upon his Credit, to evidence that ever any ſuch Offer was made to the Presbyterians. But if by Chriſtian and Diſcreet Methods, he mean the Sanguinary Laws,

Laws, and other Practices above-mentioned, we leave it to the Judgment of any thinking Man, whether they were Diſcreet or Chriſtian.

Ibid. He ſays, that *The Presbyterian Miniſters never ſuffered Affliction, after having abdicated their Churches*, as he calls it; and yet it appears by the very Acts of Parliament, that they were liable to Death it ſelf, if they exercis'd their Miniſtry. And there is ſcarcely any body in *Scotland* of Twelve Years of Age, who have not heard of the Impriſonment, Baniſhment and Execution of Miniſters, and yet he and his Party have the Impudence to cry out of the moſt grievous Affliction in the World, meerly becauſe ſome Diſloyal and Scandalous Curates are turn'd out of their Cures; as appears by the Journals of the Council, *&c.*

Another of his down-right Lies is, that *The Presbyterians have juſtled out, and vilified the Lord's Prayer*; whereas their Confeſſion of Faith doth poſitively ſay, that it is not only a rule of Direction for Prayer, but may be uſed as a Form; and it is printed and taught, together with the Commandments in all their Catechiſms to the Children; which alſo refutes his Malicious Charge of their being ignorant of the ſame; but we ſuppoſe our Authors to have been more converſant in Romances than Books of Divinity: Nor have we any great reaſon to be angry at their not having read our Confeſſion of Faith, and Catechiſms, ſeeing they give us ground to ſuſpect, that they never read the Bible; for if they had, we can ſcarcely ſuppoſe they would have upbraided the Presbyterians with ſpeaking of Chriſt, as a Gallant Kiſſing and Courting, when the very Word Kiſſing, is ſo frequently uſed in the *Canticles*, to denote the mutual Love betwixt Chriſt and his Church. But as to the Lords Prayer again, the only ground for this reflection, is becauſe we do not uſually repeat it after our Prayers, for which it will appear we have reaſon enough, if it were but to claim our Chriſtian liberty, from a Human impoſition; there being no ſhadow of Argument obliging us to uſe the very form of Words, ſeeing the Evangeliſts themſelves vary them, and much leſs to uſe it like a Charm at beginning and ending of Services, Baptiſms, Burials, Marriages, Churching of Women, which is really a Profaning of it. His other Reflection of our having aboliſhed the Reading of the Scriptures in Churches is no leſs falſe, for every body knows that the Presbyterian Miniſters do read a Portion of Scripture each Lord's Day, and then make an Analyſis or Lecture on it, beſides their Sermons; which Practice the Epiſcopalians abrogated. And whether this be not better than the bare Reading of ſome Chapters, let any body judge.

And here I cannot but take notice, that in his tranſport of Rage againſt the Presbyterians, he reflects upon his own Party, who did as really juſtle out the Liturgy as they, and never uſed it publickly; nay, it is very well known, that moſt of the Epiſcopal Preachers themſelves, did declare their Averſation to the Engliſh Liturgy on all occaſions, till this late Revolution that they made uſe of it in private Conventicles, to ingratiate themſelves with the Church of *England*; and becauſe of a Rupture which the uſing or not uſing of it, created amongſt themſelves, were about to lay it down again,

but that the Agents of the Party here adviſed the contrary, as moſt conducible to their Intereſt. And his Reflection upon our Miniſters, for wearing no diſtinguiſhing Garb, is as much againſt their own Parties former Practice, who had no diſtinction till within this few Years, when their Approaches to *Rome* became more and more viſible.

Another of his Contradictions is, that *The Presbyterians do not mention the Apoſtles Creed in Baptiſm*; .... and yet he owns, that they require the Father to bring up the Child in the belief of the *Weſtminſter* Confeſſion, wherein the Apoſtles Creed is actually Inſerted, and always Printed with it.

Page 13, Our Authors Malice has unhappily engaged him in a Lie, which can be proved ſuch by Record: His Words are, that *Five Presbyterian Preachers laſt Year* appointed *themſelves Judges to purge Two or Three Dioceſſes of the North*; whereas every body knows that they were *appointed* by the Aſſembly, and the Aſſembly, as appears by the Act of Parliament, were impowered to give ſuch a Commiſſion.

Page 2. His Spite charges the Presbyterian Miniſters, as being Called and Conſtituted by the People, wherein I confeſs I do not underſtand his meaning: If by Calling and Conſtitution, he mean the Peoples Calling and Accepting them as their Miniſters, its what his own Party practiſe in ſome Places; and if he mean as he muſt do, ſeeing he intends a Reflection, that the People make them Miniſters, or ordain them, which he avers in plain terms, *Pag.* 16, then it is a notorious untruth, which the World may be ſatisfied in, if they do but read what the *Weſtminſter* Aſſembly have writ as to Ordination, by the Hands of the Presbytery, which is the ſame that *Timothy* had, 1 *Tim.* 4. 14. And the Presbyterians are known to have maintained this both againſt Popular and Prelatical Ordination.

Page 4, He ſays *We generally diſcountenance Morality*; and yet *Page* 14, owns *We oblige Parents to bring up their Children in the belief of the* Weſtminſter *Confeſſion*, which contains the beſt Explication of the Moral Law extant in ſo ſmall a Volumne; nor is there a more particular enumeration of Duties required, and Sins forbidden by the Commandments, to be found any where than in the Catechiſm bound up with that Confeſſion, to which they are alſo obliged: So that none but ſuch as our Author who has ſold himſelf to lie, could have vented ſuch a groundleſs Calumny; and we challenge him to produce any of his Party in *Scotland*, who hath writ ſo much or ſo well on Morality, as our Mr. *Durham* on the Ten Commandments. Indeed the Presbyterians do ſay and believe, that there may be Morality without Religion, as was apparent by our Author's beſt Patterns of Religion, the Heathen Moraliſts; but they never believed nor taught, that Morality could be ſeparated from Religion, or Works from Faith, no more than that Heat and Light can be ſeparated from the Sun; and if this Libeller had but been at the pains to read over his Catechiſm, which apparently he has forgot, he would find that we require new Obedience, as well as Faith, which we define to be a receiving of, as well as relying on Chriſt, though he falſly charges us to the contrary, according to his

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ſuperabundant Learning and Ingenuity. Thus we have made it evident that he belies us in our Principles, and we call God, the Nation and their own Conſciences Witneſſes againſt them, as to the Generality of our Practices.

Page 17. The Author ſays, that *it was the* Cameronians *only who ſuffered any thing*; and yet ſuch is the diſ-ingenuity of thoſe who would be called Sober Presbyterians, that they cry out, that they ſuffered Perſecution. Pray Sir, were theſe *Cameronians* that were robbed of all they had, and forced to the Woods and Mountains before the Year 1666; or were the Marquis of *Argile*, Lord *Warriſton*, Mr. *James Guthry*, and others Executed, before that time *Cameronians*? If they were, it is ſtrange; for *Cameron* the Author of that Schiſm was not heard of in publick, till about 1678. And as for your other Aſſertion, that all the reſt but the *Cameronians* were indulged and ſetled in Churches, it is no leſs falſe; for every one knows that Mr. *Welch* and the other Miniſters who Preached in the Fields, were neither *Cameronians* nor indulged, and yet made the far greateſt number of the Presbyterian Miniſters. But he that will take the liberty to Blaſpheme, will make no ſcruple to Lie. And we appeal to your own Conſcience, whether you do not know this and many other things aſſerted in your Book, to be down-right Lies; and it will appear yet by the Records of Council, that Mr. *John Carſtares* and other Presbyterian Miniſters, did publickly diſown Mr. *Cargil*, and Mr. *Cameron*'s Practices, in Excommunicating the King, and pretending to Exauctorate him, it being very well known, that both the one and the other are contrary to Presbyterian Principles, who do not allow any Miniſter to Excommunicate one of his own Pariſhioners, but with the Conſent of the Presbitery, and that alſo after all due Methods, as Admonition, &c. Nor did they ever allow any other, than the Collective Body of the People by their Repreſentatives, a Power to call Kings in Queſtion, and that too in caſes of inſuperable Neceſſity, which the Church of *England* at laſt hath owned as their due. And whatever this black-mouth'd Scribler may alledge intolerable in Presbyterian Politicks, it will be found that they entertain none ſo dangerous to Governments as thoſe of Paſſive Obedience, and the Lawfulneſs of owning any prevailing Party, for which new Principle the World is obliged to Dr. *Sherlock* and Biſhop *Overhalls* Convocation-Book.

In ſeveral Places of his Pamphlet, he would perſuade you, that *the Presbyterians are* Antinomians; as *Page* 5, that *they generally are of Opinion, that a Man is never a true Saint, till he have ſuch a found Fall as that of* David *with* Bathſheba. And *Page* 32, that *Adultery is called but a ſlip of the Saints among them*: Good Lord, what height of Impudence are theſe Men come to, who dare publiſh to the World ſuch manifeſt Lies, and ſelf Contradictions. Is it not known to all, that the Severity of the Presbyterian Diſcipline againſt Immorality, is that which creates it ſo many Enemies, and eſpecially all thoſe who avow their Sin like *Sodom*. If Presbyterians were ſo Licentious, its very ſtrange that the openly Prophane ſhould be their greateſt Adverſaries. But to make it evident that this Pamphleteer writes what he knows to be falſe, do but conſider what he ſays, *Page* 32, that *One* Balfour

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in the Mers *who uſed to invtigh againſt the Scandalouſneſs of Miniſters, fled not many Months ago for Adultery:* ----Pray Sir, how came he to flee (if the inſtance it ſelf be true) ſeeing according to you, the Presbyterians reckon ſuch a ſound Fall, an Evidence of a true Saint? What was he aſhamed of his Saintſhip? or needed he be afraid of Puniſhment for an Evidence of it? Now Sir, I would ask at your own Conſcience, whether you do not know that you belie the Presbyterians here? And whether his flying be not a Witneſs againſt you out of your own Mouth, that he dreaded both to be expoſed to Shame and Puniſhment by his Party? And if ſo, how is that conſiſtent with their looking upon ſuch groſs Faults, as Evidences of Salvation? The worſt that I wiſh you, is, that the Lord may forgive you.

His Inſtances to prove this, are one of Mr. *David Williamſon*, and Two Presbyterian Women. I think that our Author hath proved himſelf a Liar in ſo many things, that the truth of whatever he ſays, may juſtly be queſtioned, and need no further Confutation than this, that ſuch an Author ſays it. But as to Mr. *Williamſon*, I know him to be a Perſon of ſo much Piety and Worth, that to admit the Scandal under Debate, on the Evidence of ſuch Black-mouth'd Ruffians, were to injure him. The very Circumſtances alledged by the Scribler, give himſelf the Lie, and the whole is known to be a Malicious Scandal raiſed on him by the Prelatical Party, becauſe he left their Communion; and that their booted Apoſtles did not find him, when they ſearch'd a Gentleman's Houſe for him, whoſe Daughter he was then in Suit of, and afterwards Married.

And as for his other Two Inſtances, he owns that the Men were Epiſcopaſians; and ſeeing according to him, they are much better Moraliſts than the Presbyterians, the Scandal is the greater by far on his own ſide, eſpecially the Men being the ſtronger Veſſels: So what he hath gain'd by theſe Inſtances, let any body judge. I hope the Epiſcopal Party acknowledge the Morality of the Seventh Commandment, and therefore the breach of it muſt be as heinous in Epiſcopal Men, as Presbyterian Women, if his Inſtances be true. But there is all the reaſon of the World to ſuſpect their Falſhood, both becauſe aſſerted by our Author, and that ſuch Profligates as thoſe he inſtances, are known to glory ſo much in their Wickedneſs, that its uſual with them to ſcandalize Innocent Women, as Partners of their Villany. Nor indeed is it any wonder it ſhould be ſo, for it cannot reaſonably be ſuppoſed, that ſuch as have no regard to their own good Name, ſhould have any tenderneſs for that of others; and in the mean time we have a fair Confeſſion of what Company our Author keeps, and of his and their Malice againſt us, ſeeing the ſubject of their Converſe is ſuch Reproaches; by which it is alſo plain, that they are willing to put out one of their own Eyes, ſo they may deprive us of both ours. But methinks that they ought to ſpeak good of Archers, whoſe Fathers ſhot once in a Bow, (aswe ſay in *Scotland*,) and might have very well foreſeen the Rejoinder, *Clodius accuſat mœchos* They know that it's no Lie, if we ſhould tell them of one of Two late Heads of their Church, who did publickly in the Face of the Sun,

Sun, and in the ſight of all *Iſrael* avow their Adulteries, as *Sodom*; and from thoſe pure Fountains proceeded the Right Reverend Fathers of the *Scots* Prelatical Church; and whether they did not make good the Proverb, *Patrem ſequitur ſua proles*, let the inceſtuous and adulterous Archbiſhop *Sharp*; the common Stallion Archbiſhop *Paterſon*; the Sodomitical Dean *Hamilton* of *Hamilton*, and others, which ſhall be inſtanced in their places, teſtifie. Now all the World knows how the Heads of their Church wallowed in Uncleanneſs without any Faithfulneſs in the Clergy to take Chriſts Methods to prevent it; and therefore their Guilt is juſtly chargeable upon the whole Body.

Here its fit to take notice of his Reflection through his whole Book upon the Presbyterian Ignorance. None but ſuch as our Author, who has a Forehead of Braſs, could have made this Reflection, ſeeing the *Scots* Presbyterians, as *Knox*, *Buchannan*, *Calderwood*, *Gilleſpie*, *Rutherford*, *Durham*, *Hutchinſon*, *Dickſon* and many others, have left ſufficient Monuments of Learning behind them; whereas very few of our Prelatical Authors are known to the World. Nor are we at preſent, though broken by a long and barbarous Perſecution, deſtitute of Men able to outvie the beſt Prelatiſt in *Scotland* for Learning, as Dr. *Rule*, whom they ſo much vilifie; but I am confident Biſhop *Stillingfleet*, who has felt the dint of his Pen, has higher thoughts of him, Mr. *George Campbel*, Mr. *Robert Flemming*, Mr. *Edward Jamiſon*, and many more that could be named, who are Men of known Learning. Though we muſt couſeſs, that the *Scots* Presbyterians have always been, and are willing ſtill to continue, ſo ignorant as to know nothing but Chriſt, when they preach to the People; and do not much trouble their Hearers with ſuch Metaphyſical Speculations, as *Gladſtones*, the Curate of *Tettam*, who told his Upſandiſh Congregation, how many Myriads of Angels could ſtand on the apical Point of a Bee-ſting. So much for our Preachers; and as for our People, whom he will have to be ſo ignorant, that they believe Biſhops to be cloven footed like the Devil; he expoſes himſelf and not them in ſaying ſo: but whether our Biſhops did reſemble the Devil or not in his Feet, they knew it too well that they reſembled him in his Hands, which his Majeſty and preſent Parliament were ſo ſenſible of, that they call their Laws *Diabolical* Acts. And as for all Knowledge becoming Chriſtians or Men, the advantage is ſo viſible on the ſide of the Presbyterian Laity, that none, but thoſe who are arrived at ſuch an height of Impudence as our Author, can deny it.

Now to make good the charge of his falſifying the Propoſitions of the Preſbyterian Books which he cites. *Page* 67. He ſays, that the Author of *The brief and true Account of the Sufferings of the Church of* Scotland, beſtows the Characters of godleſs Miſcreants, infamous Paricides, Sorcerers and inceſtuous Apoſtates upon the *Scotch* Gentry, as well as Clergy, which is abſolutely falſe; he gives no ſuch Characters to the Gentry any where, nor yet to the Clergy taken complexly, except they look upon themſelves to be all imbodied in their late Metropolitan *Sharp*, whom moſt part of *Scotland* knows to have deſerved that Character, the very Woman, with whom he had committed Adultery, avowing it in his Face before the whole Congregation.

And

And as for the other Epithites, which he has amaſſed together, and does not ſay upon what account they are given, the Author may very well juſtifie them; Nor can any Man alive ſay, but they are deſervedly given, if the Matters of Fact charged upon the Perſons to whom they are given be true; and for the Truth of them the greateſt part of the Nation will be his Vouchers. So that theſe things being conſidered, there's no ſuch Reaſon to have fallen foul on that Pamphlet for its ſtile, eſpecially if this Scribler's Apology, which he hath borrowed from Dr. *Rule*, hold; *That calling things by their true Names is not to be reckoned inconſiſtent with Moderation and Calmneſs; and that a petulant and effronted Aderſary is not to be handled with that ſoftneſs of ſtile which is fit for ſuch as are more modeſt: And it appears very plain, that the Author of* The preſent State and Condition of the Clergy and Church of *Scotland, with whom the Author of* The Brief and true Account *had to do, was ſuch an one*; for the beſt Epithite that he had to beſtow upon the Presbyterians was, that *they were the Beaſts of the People*, &c. ---But this Blaſphemous Scribler, after he hath unfairly heaped all the Epithites together, calls them *Presbyterial Rhetorick, which being quite contrary to the Spirit and Genius of Chriſt, muſt be allowed to paſs for new minted ſuperfine Presbyterian Goſpel.* ---He could ſee, or at leaſt ſuppoſe, a Mote in his Neighbours Eye, but cannot diſcern the Beam in his own: For his Epiſcopal Rhetorick or new minted ſuperfine Prelatical Goſpel, to uſe his own delicate Phraſes, is a degree beyond *Billingſgate* or Coal-ſtealer Rhetorick, being in effect down right Blaſphemy, as thus, *Page* 2. and onwards, he calls their Prayers *Extemporary Gibberiſh*; whereas the *Scots* Prelatiſts alſo themſelves pretended to pray Extempore. *The People*, he ſays, *are void of common Senſe, guided by irregular Paſſion; torturers of the Scripture; generally covetous and deceitful; never ſcruple any Perjury before a Judg that may ſeem to advance the Cauſe; are Cheaters in their ordinary Dealings; think Murder a Vertue, when the Work of the Covenant ſeems to require it; and the new Goſpel, which they profeſs is ſo far from condemning Lying, Cheating, Murder and Rebellion to fulfill the ends of the ſolemn League, that their Martyrs glory in them as ſure Evidences of Salvation. They generally diſcountenance Morality; cannot repeat the Lord's Prayer, Creed and Ten Commandments; their Conventicles generally produced very many Baſtards, which they excuſed by ſaying,* Where Sin abounds the Grace of God ſuperabounds; *or by ſaying,* The Lambs of Chriſt may ſport together. ---*That a Man is never a true Saint till he have a ſound fall, as that of* David *with* Bathſheba. ---*That a loud Voice and a whineing Tone in broken and ſmothered Words have ſuch Force upon the animal Spiriss of the Presbyterian Rabble, that they look not upon a Man as endowed with the Spirit of God without ſuch Canting and Deformity of Holineſs.* Note, this is new minted Goſpel, and a Phraſe inſpired by Hell it ſelf. We have often heard of the *Beauty of Holineſs*, but never of the *Deformity of Holineſs* before: This is a new Prelatical Diſcovery; David's *chattering like a Crane, mourning like a Dove*, and Paul's *Sighs and Groans of the Spirit which cannot be uttered*, are, according to this Reverend Author, *Deformities of Holineſs.* ---But to return to our Matter; he goes on with his Atheiſtical Blaſphemies and Mockery thus; *A Perſon that hath the dexterity of whineing may make a great Congregation*

gregation of them weep with an Ode of Horace *or Eclogue of* Virgil, *eſpecially if he can but drivel at the Mouth or Eyes when he repeats them, ſuch a Perſon may paſs for a Soul-raviſhing Spiritualiſt, if he can but ſet off his Nonſence with a wry Mouth, which they call a Grace-pouring-down Countenance; the Sniffling and Twang of the Noſe, paſſes for the Goſpel Sound, and the Throwings of the Face for the Motion of the Spirit.* Now what ſofter Title than that of a blaſphemous Atheiſt can be this Mans due? If he had ever had any Experience on his own Soul of a ſincere and thorough Repentance, or if his Heart had been ever pierced with the ſenſe of Sin, he durſt not have ſpoken in ſuch a helliſh Dialect of the operations of the Spirit of God. *David*, according to this Author, did but drivel at Eyes and Mouth when he watered his Couch with his Tears; and the uſual ſigns of Sorrow for Sin are but wry Mouths in his Stile: And ſo the Prophet *Jeremiah*, who wiſht that *his Head were a Fountain of Waters, and his Eyes Rivers of Tears*, was a whining Fellow. But now to return to our Author; thus he pretends to have characterized the Presbyterian People as above, having by his ſuperabundant Treaſure of Venom anticipated himſelf alſo in his Character of their Miniſters, which he purſues thus; Pag. 12, *They are a proud, ſowr, unconverſable Tribe, looking perfectly like the Phariſees, having Faces like their horrid Decree of Reprobation.* Oh dreadful Blaſphemy! This Atheiſt is not afraid to reproach Decrees of God as horrid, under the notion of Presbyterian Decrees, tho they cannot be more juſtly charged with this Opinion, than the Church of *England* in her Seventeenth Article; nor than the Epiſcopal Party of *Scotland*, who owned the *Weſtminſter* Confeſſion, and were ſworn to this Doctrin in the Eighth Article of the Confeſſion of Faith, authorized by the Parliament of *Scotland Anno* 1560. which their Teſt obliged them to ſwear, *That they believed to be according to the Word of God.* But if our Author alledge, as his Words do neceſſarily inferr, that the Epiſcopal Party were of another Opinion, then its a fair Confeſſion, that they forſwore themſelves. But is it not ſtrange, that Men, who pretend to believe the Scripture in which there is nothing more plainly held out than Election, ſhould be ſo void of Reaſon as to deny the unavoidable Conſequence of a Preterition, or which is the ſame thing, Reprobation? But to return to our Libeller; he goes on and ſays, *They are without Humanity; void of common Civility; have as little Learning as good Nature; have their Souls caſt into a different mould from all Chriſtians the World: They never did, nor are like to preach up Chriſt Jeſus and Eternity: Trace them in their Politicks, Morals, Myſticks and Metaphyſicks, you ſhall find them ſelfiſh, ſingular and full of nonſenſical Rhapſodies: They diſtract their People with deſperate Doctrin, and encourage them in direct Impieties: They are Firebrands, the Scandal of Chriſtianity and Diſgrace of the Nation: They are for the moſt part upon* Believe, Believe; *and by their fulſom amorous Diſcourſes on the* Canticles *have quite debaſed Divinity, and debauched the Morals of the People;* ---and abundance more to this purpoſe. Now I ſhall only uſe our Authors Words againſt the Author of *The Brief and true Account of the Sufferings of the Church of* Scotland; *viz. This is the way the* Scots *Prelatiſts uſe to argue and anſwer Books; and theſe are the ſweeteſt Flowers of our Author's Epiſcopal Rhetorick;*

which being quite contrary to the Spirit and Genius of Chriſt, the Epiſcopal Authors own quaint Phraſe muſt be allowed to paſs for new minted ſuperfine Epiſcopal Goſpel. Now Sir, you know whoſe the Argument is, and for ſhame you cannot but admit the Concluſion. And thus I have once more anticipated my ſelf in proving the Author not to have the Genius of Chriſt; and conſequently that he ought not to be ſuſtained as a good Witneſs againſt Chriſtians.

Before I paſs any further, I beg leave to obſerve that our Author has had the ſame fate in his Evidence againſt us, that his Bretheren, the falſe Witneſſes, had againſt Chriſt; that is to ſay, his Evidence contradicts it ſelf: For *Pag.* 17. he ſays, That to preach up Chriſt *never* was, nor is like to be, the Deſign of their Sermons; and *Pag.* 23. they are for the *moſt part* upon *Believe, Believe.* I am of the mind our Author will have as much difficulty to reconcile this, as the Epiſcopal Party have to ſoder their old Principle of Paſſive Obedience, and their late practice of actual Rebellion. But further, Sir, how is it poſſible, that the Presbyterians can diſtract the People with deſperate Doctrin, and yet encourage them in direct Impieties? I believe that ſcarcely any Man, but your ſelf, would have been guilty of ſuch plain Contradiction; and pray in your next lets know what Doctrin can a Miniſter preach to make a Man deſperate, and yet at the ſame time encourage him in Impieties? Another Queſtion I would ask of you is, What you meant by your *Præmium* in the firſt Page, *That the Fruits which our Saviour ſaid would diſcover falſe Teachers were not open and publick Scandals?* One would think that this was a Conceſſion, that thoſe you had to do with were not openly and publickly ſcandalous, elſe there had been no need of this Caution. And ſeeing as all Men will believe, that you made that Comment to obviate an Objection, which you know could with very much truth be made againſt you, that the Miniſters whom you revile are Men of good Lives? How come you to forget your ſelf ſo far, as to fall foul upon their Morals now? Indeed it is pardonable in you Sir, who are accuſtomed to forget your ſelf in two or three Sections, nay, ſometimes in one, to make ſuch a Slip as this in twenty Pages. But take Advice; either learn the Art of Memory better, or never ſet up for a Liar in publick; for you have verified the Proverb as much as ever Man did, *That Lyars have need of good Memories.* But Sir, your Party are mightily obliged to you for this ſtrong Argument, to prove that they are not falſe Teachers; for ſeeing you ſay, that open and publick Scandals are not the Fruits of falſe Teachers; in truth our Scots Epiſcopal Curates have hence a very fair plea, that they are not falſe Teachers, for they abound with open and publick Scandals.

Before I leave our Author's Dung, which he has ſo induſtriouſly rak'd Hell for, to throw upon the Presbyterians Faces, I will ſee if any Gold can be found in it.

Then Firſt, Seeing a Whining Tone, drivelling at Eyes and Mouth, as he calls Seriouſneſs and Weeping in Preaching, are ſo very hateful in the Presbyterians, we muſt ſuppoſe that his Party are not guilty of that Deformity of Holineſs, as he blaſphemouſly Words it, and ſo here's a fair Conceſſion

ceſſion from his own Mouth, that the Presbyterians are more ſerious Preachers than his Epiſcopalians.

Secondly, Seeing By his own Conceſſions (dropp'd unawares) our Preachers have all the outward ſigns of Sincerity, we may ſee what temper our Author is of, to charge them ſo uncharitably with Hypocriſie.

Before I abſolve this Subject, I muſt take notice of his Villanous Aſperſion, that *Our Preachers debauch the Peoples Morals, by their Fulſom and Amorous Diſcourſes on the* Canticles; whereas the Presbyterian Morals, are in every reſpect ſo much beyond thoſe of his Party, that we have but lately ſeen how he was forced tacitly to acknowledge it at the very entrance of his Work; and *Page* 3, he owns, that *they are a People who will not Swear in Common Diſcourſe for a World*; and therefore he has recourſe to the common Topick of all Ruffians, who when they cannot for ſhame ſay of another, that he is openly as bad as himſelf, they ſtraightways paſs their Verdict upon them as Hypocrites and Preciſians: Or when they reprove them for Obſcene Words, they will immediately alledge that you are as Obſcene in your Thoughts. But I would fain ask our Author, which of his Party ever publiſhed any thing on the *Canticles*, equal to that of our Mr. *Durham*, and what Fulſom Amorous Diſcourſes he finds there? However this is Homogeneous with the Spirit of the Party, for its not the firſt time that they have ridicul'd the new Birth and Love betwixt Chriſt and the Soul, as Fantaſtical Jargons, Melancholy Fancies, and Amorous Romances, becauſe they have no Acquaintance with them themſelves; and Spiriritual things muſt be Spiritually diſcerned.

But to return to his falſe Quotations. *Page* 68. He charges the Author of *The Brief and True Account*, with ſaying, that *If the* Engliſh *Clergy aſſiſt the Prelatical* Scots, *as they are readier by a Thouſand to one to do it, than to Swear Allegiance to their Sovereigns, it may arm the good Women with their Folding Stools once more againſt them.* Whereas the ſaid Authors Words are, that *Whatever influence the Inclination of the* Scots *Prelatiſts to the Common-Prayer might have on the* Engliſh *Clergy*, &c. *it might arm the good Women with their Folding Stools once more againſt them*; alluding to the known Story in *Charles* the Firſt's time, of a Womans throwing her Stool at the Firſt who attempted to read the Common-Prayer Book in *Edinbourgh*. There are other Places of that ſame Pamphlet, which he alſo wreſts, but theſe are enough to ſhew our Authors Ingenuity, and what Credit is to be given to his Notes of Sermons and Prayers, which were never publiſhed; when he is ſo impudent as to falſifie what is extant in Print.

Our Author in his Marginal Notes on that Pamphlet, reflecting upon the Engliſh Clergy's backwardneſs to ſwear Allegiance to their preſent Majeſties, gives us another touch of his Affection to the preſent Government, when he alledges, that *the Non-jurant Clergy can patiently ſuffer, and therefore are not concerned what Presbyterians threaten*; by which it would appear, that he was intimate with that Tribe, and knew their *Concerns*, and that they lookt upon their Threatnings to proceed only from the Presbyterians, (not Prelatiſts.) So that here's ſtill an acknowledgment of our Zeal, and their Averſion

for the preſent Government. But what-ever the ſaid Non-jurant can do, we find that they have not ſuffered patiently; witneſs the *Lambeth* Clubs, the Biſhop of *Ely*'s Flight for actual Plotting, the declining of the reſt of the Non-jurant Biſhops to give anſwer to the pertinent Queſtions or Propoſals by *Mercurius*, as our Author calls him, though their Reputation as to the being Plotters or not Plotters depended on it; and the actual Conviction of *Wilcox*, *Brett* and the *Suffolk* Parſons, for their Practiſes againſt the Government, are further Witneſſes. So that they are little obliged to our Author, who tells the World, they could ſuffer patiently, ſeeing they did it not. Or if he reckon ſuch Practices patient Suffering, the preſent Government is very much obliged to him.

In another of his Marginal Notes, he inſults over the Author, after leaving out half his Propoſition, according to his uſual diſ-ingenuity, and alledges, that *by his Argument of Prelacy's being Antihumane, becauſe contrary to the Inclinations of the Generality of the People, Chriſtianity muſt be Antihumane in* Turky, *and Proteſtantiſm the like in* France *and* Spain. Whereas the Author in anſwer to another Epiſcopal Pamphleteer, who alledged, that *Authority did not Countenance the* Scots *Presbyterians, in calling Prelacy Antichriſtian*, ſaid, that *Authority had done what was incumbent on them as a Civil Government*, (*i. e.* abſtract from being Chriſtians,) *in declaring it as to their own part Antihumane, i. e.* contrary to the Peoples inclinations, *and an inſupportable Grievance to the Nation*, which laſt this Scribbler leaves out. And the Author may very well aſſert, that if the Turks or French, *&c.* could upon as good grounds declare Chriſtianity or Proteſtantiſm, contrary to the Peoples Inclinations, and a great and inſupportable Grievance, they might as well declare it Antihumane, but this they can never do; and therefore though our Epiſcopal Diſputant had not maim'd the Propoſition, to force a Concluſion; the Argument would never hold *a pari ratione*.

Another of his Marginal Notes is, that *The New Goſpellers call the Common-Prayer Book Popery*; but what will he ſay, if we prove, that ſome of his old Goſpellers, and they too Heads of their Church, called it ſo, *viz. Edward* the Sixth, in his Declaration to the *Devonſhire* Rebels, told them plainly, that *it was the Maſs-Book, tranſlated into Engliſh*. And *James* the Sixth, at his return from *Denmark*, ſpeaking in Commendation of the Church of *Scotland*, compared with other Churches, ſaid Expreſly, that *the Common-Prayer Book was but an ill ſaid Maſs*. And ſome will adventure to tell them, that *it was worſe ſaid ſince his time, eſpecially when the Prayer againſt Antichriſt was left out*.

Page 25, He reflects on the Presbyterians for declining to obſerve the Anniverſary of *Charles* the Firſt's Death, by which he would inſinuate an Approbation of his Murther, than which nothing can be more malicious, for it is very well known, that the Church and State of *Scotland* at that time did proteſt againſt the injuries done to that Prince, as contrary to poſitive Treaties. Nor did either the Scots or Engliſh Presbyterians concur in bringing him to his Death: Nay, ſo far were they from it, that in *Scotland* they immediately proclaimed his Son King on the News of it; and what they ſuf-

fered

ſeted on his account, every body almoſt knows. Whereas thoſe that afterwards turn'd Epiſcopalians, fell in with the Uſurper for the moſt part, and thoſe of their Communion in *England*, did even chime in with the Commonwealth; and yet the Scots Presbyterians though maliciouſly traduced as Enemies to Kingly Government, becauſe Enemies to an abſolute Monarchy, could never be brought to diſown the King's Intereſt; and their Affection to the Royal Line is ſo conſpicuous, that in all the Revolutions which that Kingdom hath undergone, they always kept ſtedfaſt to that ſame Line and Form of Government, though for Reaſons good enough, as in the late Revolution, the preſent Incumbent has been dethroned, and the next and fitteſt of the Line ſet up. Hence its plain, that matter of fact doth evince the falſhood of *no Biſhop, no King*. But further, their not obſerving the Anniverſary Day, proceeds from a principle that no Humane Power can oblige us to violate, the Fourth Commandment, which ſays poſitively, *Six Days ſhalt thou Work*; whence it is evident, that though any of the Six Days may be ſet apart for Worſhip occaſionally, yet none of them can be made Anniverſary on what account ſoever; for if otherwiſe, there is none of the Six on which ſome remarkable Providence hath not happened; ..... and conſequently by that Argument we ſhould have no time at all left for Work, ... and the advances toward this, which Papiſts have made by their multitudes of Holy Days, ſhew what ſtrength the Objection hath in it. As for his Scurrilous Reflection of a contrary practice in *Herriot's* Hoſpital, becauſe of Gain, it's eaſily anſwered, that what a private Man may do or order to be done by thoſe whom he entails his Charity upon, can be no preſident for Kingdoms and Churches: ——*Ex particulari non licet Syllogizari.*

Another of our Authors topping Reflections, *Page* 27, is the General Aſſembly's refuſal to admit the Epiſcopal Preachers upon the Terms deſired by the King, which need no other Anſwer than this, *ad hominem*; that perhaps they took pattern from the Church of *England* Convocation, who refuſed to admit the Diſſenters on the ſame King's Deſire, and the diſadvantage will appear wholly on the Church of *Englands* ſide.

1. Becauſe the King is really the Fountain of all their Church-power, as having the making of the Biſhops, who engroſs all the Diſcipline to themſelves, and does really remain Head of their Church, though he has been graciouſly pleaſed to diſpenſe with the Title in the preſent Oath. Whereas he hath actually renounced Name and thing in *Scotland*, where the whole Eccleſiaſtical Juriſdiction is by Law ſetled in the Church; and I wonder that the Prelatiſts who are ſuch Pretenders to Antiquity, ſhould be ſo diſguſted at this, ſeeing it is evident by the Fifteenth of the *Acts* and elſewhere, that the Church had power of calling her Aſſemblies, and exerciſing her Diſcipline, when there was no Chriſtian Magiſtrate, and yet the Powers did not interfere, for giving Chriſt his due, never robbed *Cæſar* of his. Though we know that the Formaliſts and Phariſaical Tribe did alledge like their Succeſſors the Scots Prelatiſts, that whoever made himſelf a King, ſpoke againſt *Cæſar*, and thoſe that did not Perſecute Chriſtians, were none of *Cæſar's*

Friends;

Friends; and if our Author were as good at reaſoning, as he is at Lying, he would ſoon find that *a pari ratione*, each ſupream Magiſtrate hath a like right to be Head of the Church; and conſequently the moſt Pagan Turk, and the moſt Chriſtian Turk, Two of the beſt Pillars of our Scots Prelacy, have as good a right to be Head of the Church in their Dominions, as King *James* or King *Charles* had to be Head of the Church in theirs. Nor can the *Magiſtrate qua* Chriſtian have any better Title to that Headſhip, than every Chriſtian Woman and Child. Yet needs there be no claſhing betwixt thoſe Co-ordinate Powers, ſo long as the Bodies of all are ſubject to the Civil Magiſtrate; nor was it ever known, that Presbytery invaded the Temporal Sword, though it's evident that Prelacy has, witneſs the Pope and the German Electoral Biſhops, who did actually juſtle out the Civil Magiſtrate, and uſurp'd his Power, which Presbytery is not capable of, and therefore an Independency of Epiſcopacy on the Civil Magiſtrate in Eccleſiaſtical Affairs, ought to be dreaded, but not ſo that of Presbyters.

2. The Diſadvantage will appear on the Church of *Englands* ſide, if we conſider that many of them, and thoſe none of the leaſt, believe all or moſt of the things in controverſie to be indifferent; whereas the Presbyterians look upon them to be unlawful: And certainly Reaſon and Charity would oblige any Man or Party to paſs from the Impoſition of what's indifferent, rather than make a breach in the Unity of the Church, by preſſing them upon others againſt their Conſciences: To which may be added, that the Church of *England* were under promiſe to have done it, as appears by many of their Prints in King *James*'s time, when they were afraid of the Laſh; but they were only Sick-Bed Promiſes, as appears by the Sequel. There are other Anſwers which might be given, as that the Scots Prelatiſts refuſed to declare againſt *Arminianiſm* and *Socinianiſm*, and that it was apparent, they only deſired Admiſſion, that they might have an opportunity to undermine the Presbyterian Government, *&c.* but the former is *Argumentum ad hominem*, and ſufficient.

As for Dr. *Rules*'s Book which he cites, and the Quotations of his Prayers, I ſhall not be ſo arrogant as to take upon me the Doctors Defence, which were as unſeemly as for a Dwarf to offer himſelf as Champion to a Giant, and therefore leave it to himſelf.

For Mr. *Shields*, he himſelf is now in his Majeſties Service, beyond Sea, in a Regiment which hath ſignalized themſelves, and done more for the preſent Government, than all the Scots Epiſcopalians together; and however this Scribler may repreſent Mr. *Shields*, he is known to be a very Pious and Painful Preacher, and able to maintain what he eſpouſes againſt any Epiſcopalian in *Scotland*; the chief of what is cited out of his Book *Jus Populi Naphtali*, &c. being for Defenſive Arms, can be now no more a Reproach to him and other Presbyterians, than to the Church of *England*, who have of late eſpouſed the ſame Principle, and acted accordingly. But if our Author be for *Argumentum ad Hominem*, and would thereby repreſent Presbyterians as Enemies to all Governments, becauſe they allow none to Tyrannize, we can eaſily

eaſily be quits with, and cite him Hundreds of Sermons and Pamphlets of his Party for Paſſive Obedience, which as I have told him before, may give much more cauſe of Suſpicion to this Government, becauſe it ſtrikes at the Root of it; for if it be abſolutely unlawful, according to the late principle, to reſiſt the King, or any Comiſſionated by him, upon any pretence whatſoever, then certainly the late King is injured, and their preſent Majeſties muſt needs be Uſurpers; ſo that it's obvious to any Man of common ſenſe, that the Lawfulneſs of Defenſive Arms, and the juſtneſs of their Majeſties Title, muſt ſtand and fall together; and therefore our Author's endeavouring to expoſe that Principle, evidences his Diſloyalty to this preſent Government, which is ſo plain and evident amongſt our Scots Epiſcopalians, eſpecially thoſe who clamour moſt againſt us, that no Man can be in their Company half an Hour, without diſcerning it; for which I appeal to any that have but obſerved them at the Venetian Coffee-Houſe, or other Confiding Places where they haunt. And as a further Anſwer, they my pleaſe to know, that if any thing ſingular appear in any of the abovementioned Books, that it is to be look'd upon but as one Doctors Opinion; for it's more than our Author can make good, that they were writ *Communi Presbyterorum conſenſu*; nay, the contrary is ſo evident, that *the Hind let looſe*, &c. were writ during the height of the Diviſion betwixt the *Cameronians* and other Presbyterians, while the Epiſcopal Perſecution was Rampant, and beſides we have no reaſon to take our Authors Citations upon truſt, as appears by his charging Mr. *Shields* with ſaying, *Pag.* 24. that *our Reformers never reſigned the Privileage of bringing publick Beaſts of Prey to condign Puniſhment, in an extraordinary way of Vindictive Juſtice*; whereas there is no ſuch thing there. He charges him with Saying, *Page* 375. That *Kings muſt be like Dogs that are beſt Hunters, not thoſe who are born of beſt Dogs; therefore Dominion is not Hereditary*: Whereas Mr. *Shields* cites *Plutarch* for the Compariſon. Neither does he make any ſuch inference, as therefore Dominion is not Hereditary: But this is our Authors Learned and Honeſt way of arguing,

Page 95. He gives us a very remarkable proof of his Knavery and Malice, by perverting Mr. *Rutherford*'s Senſe, and alledging that all he means by *Chriſt* in what he cites of his Letter is *Presbyterian Government*. Whereas Mr. *Rutherford* in his very laſt Citation ſays, *Chriſt ſhall never be content with this Land, neither ſhall his fiery hot Indignation be turned away, ſo long as the Prelate ſhall ſit Lord Carver in the Lord Jeſus's Courts*. Now let any Man of common Senſe judge if by *Chriſt* here be meant the *Presbyterian Government*. Well a little further he pretends to prove, that *If Presbyterians be Loyal, its in Contradiction to their Principles*; for which, he appeals to their Covenants, Solemn Leagues, conſtant Doctrin and Practice, pretending that he will not trouble us with Citations from private Men, and yet forgets himſelf ſo far as to cite *the Hind let looſe* in the beginning of the next Page to prove his Propoſition;—and indeed borrows both the Inſtances of the Aſſembly from that Author, and acccording to his honeſt Prelatical Conſcience foiſts in the

Words

Words, *(against the King)* when the Assembly warn every one to appear active unless they would cast off all care of their Country Laws, Liberties, &c. And as for his other Instance, where *Resisting of the King, if he should invade the Kingdom is said to be a necessary duty:* The Church of *England* say the same every day with Relation to the late King *James*, and thought it their Duty, as appear'd by their practice to resist him while his Title was not disputed. And I do not find that *Hollingworth*, nor any other of our high Church-Men, are able to prove that the Father was not as great a Tyrant as the Son; but suppose he were not, its a new coin'd Logick, to say *Because the Presbyterians thought it their Duty to resist one King, therefore they can be Loyal to none.* If our Author pleases to open his Eyes a little, he may see that the Presbyterians are universally Loyal now, which is more than can be said of his Party; and I believe he would quickly find fault with us, if we should say, that *The Prelatists cannot be Loyal to any King because they resisted King* James; and yet considering how in doing so they acted both against an Oath and pretended Principle, the Premises will go very near to bear the Conclusion.

As for the claiming Power of making Peace and War, which the Parliament ought not to enter into without them; that they look upon any Engagement to defend the King's Person, Honour and Prerogative, unlawful; unless allowed by the Presbytery, which can counter-act the Parliament, can only determine what the cause of God is, and discharge Subjects from obeying such Acts as are imposed without their Consent. They are malicious Calumnies and Forgeries. Our Author can produce no Acts of our Assemblies asserting such Principles, though he pretends to cite them; but so indistinct is he in the Matter, that we cannot tell whether he charges those Positions on Mr. *Shields*, or on the Assemblies; but supposing they were true, we can charge his Party with things of the same Nature. Its known that the Association entred into for defence of the King and Protestant Religion, was called a Plot, because not approved by the Church of *England*; and that that same Church dispensed with People's Obligation to the solemn League and Covenant, and not long ago, with their Oaths to the late King *James*. Nor is his Church less arrogant in taking upon her to determin what is the Cause of God; nor less solicitous to bind up her Kings to preserve her Episcopacy than we are, that they should maintain our Presbytery; but he cannot see the Beam in his own Eye. If he object, that they condemned the Association, because it had not the King's Consent; the Rejoinder's easie that they approved of one since without King *James*'s Consent. And as for their claiming the Power of making Peace and War, we can tell them, that indeed they never obstructed their Kings in making War upon Dissenters against Law; but when he came to make Peace with them, then they made him sensible, that he had not Power to make such a Peace without the Church of *England*, though their Universities, great Doctors and Judges pretended sometimes to have been of another Mind.

As

As for the Citations of Mr. *Rutherford*'s Letters, the Author's Wickedneſs does therein manifeſtly appear; for its known to all Men, that Mr. *Rutherford* was Famous for Learning, his Works both in Latin and Engliſh, are a remaining proof of it, and thoſe very Letters ſo much deſpiſed by this blaſphemous prophane Scribler, are in ſuch eſteem among Perſons of Piety beyond Sea, that an Eminent Dutch Divine has been at the pains to tranſlate them with a Preface, recommending their uſefulneſs for the promoting of Piety; and to ſay the truth of them, never was any thing writ by an uninſpired Pen, wherein are to be ſeen ſuch high conceptions of Chriſt's Love to the Elect; and the Holy Man in the rapture of his own Soul, when writing them, may very well be allowed to recede from the ordinary Phraſe, in expreſſing ſuch extraordinary Apprehenſions. —— And certainly, no Scots Man can approve our Authors ridiculing his own Country Language, or impute it as a Crime in Mr. *Rutherford*, to uſe the meaneſt Phraſes to make himſelf the better underſtood by thoſe he wrote to; which ſhews his Humility and Condeſcention, that he could *cum balbutientibus balbutire*, ſo he might gain them to Chriſt, a drudgery apparently below the Genius of our pretended Seraphick Prelatiſts: ------ And I hope that Pious Church of *England* Men will have no leſs Eſteem for our Scotch Preachers that they ſpeak intelligibly to the People, no more than they would for a good Sermon, if dreſſed in *Yorkſhire* or *Corniſh* Phraſe. So that our Author hath but manifeſted a ſittle of his Profane Levity in this as in other things. ------ Neither was ever Mr. *Rutherford*'s Letters deſigned to the Preſs by himſelf, but thoſe who had them, finding their uſefulneſs to themſelves, thought they could not but be acceptable to the Publick, though in a homely Stile, there being none of the Sentences which our Author ridicules, but what are highly ſignificant in our Dialect. And this may alſo ſerve for an Anſwer to the Notes of other Sermons, which they expoſe, becauſe of Scotiſms, reſerving always to our ſelves the liberty of proteſting againſt this Authors knaviſh way of perverting the Propoſitions of thoſe Books which he cites.

There are Two other diſingenuous Reflections of our Authors, fit to be animadverted on, the one is the Fooliſhneſs of our Arguments for Presbytery, which he alledges can be proved by no received Author ever to have been the Government of the Church. ------ And the other, That the Presbyterians have hindered the Union of the Nations. ------ As to the Firſt, the Author diſcovers both Ignorance and Malice, which the Learned of his own Party cannot but own; for they know that we have other manner of Arguments to prove Presbytery, than that the Apoſtles did not go one before another, or that *Paul* wore a Cloak. If this Black-mouth'd Libeller had ever ſeen *Altare Damaſcenum*; Durham's *Identity of Angel, Biſhop and Presbyter*; Jus Divinum Miniſterii; Smectymnus *or* Prins *unbiſhoping of* Timothy *and* Titus, he would find Arguments which neither he nor his Party were

ever able to anſwer; or if our Author had read St. *Jerom*'s Epiſtles to *Evagrius*, or Biſhop *Auſtin*'s Letters to *Jerom*, he would find the Antiquity of Presbytery acknowledged, and nothing more than a *Jus Humanum* of Epiſcopacy aſſerted. Or if he had look'd into the New Teſtament (but perhaps that's none of his approved Authors) he might have found a Presbytery, having a power of Ordination, and *Paul* preſiding as Moderator of the Action, 1 *Tim.* 4, 14. compared with 2 *Tim.* 1. 6. Or if he had look'd into *Acts* 20. 28. 1 *Tim.* 3. and *Titus* 1. he might find Biſhop and Presbyter to be the ſame in Name and Office; and this is the beſt and moſt undiſputable Antiquity. *Acts* 15, He will find an Aſſembly deciding Controverſies, wherein the Apoſtles do not act as ſuch; for then they needed never have called an Aſſembly to determine what they who were divinely inſpired, could have done without, but reaſon as Fellow-Elders or Presbyters, without any claim of Superiority. So that here's Presbytery determining Controverſies, and Ordaining Miniſters, whether our Prelatiſts will ſee it or not.

As to his Second Reflection, that the Presbyterians hindered the Union of the Nations, it's like the reſt of his Veracity, every body knows that the Presbyterian Parliament of *Scotland*, were the firſt who offered it; and his Majeſty again put the Parliament of *England* in mind of it; but his Prelatiſts took a like notice of that, as they did of his deſire to abrogate the Teſt, that ſo he might have the United Service of all his Proteſtant Subjects; and I know no reaſon why we ought to undervalue our ſelves to vail to them in Spirituals, ſeeing they diſdain to unite with us in Temporals, if we had no other reaſon for it; and we may ſay of their deſire of uniting the Churches, but keeping the Nations diſtinct, as the Poor Man ſaid of the Biſhop who refuſed him a Half-Peny, but would have given him his Bleſſing, that if he had thought it worth a Half-peny, he would not have given him that neither. To which may be added, that had it not been for the Villany of our own Biſhops, maintain'd by the Intereſt of theirs who made our Kings ſo much Prelatical Men, that they forgot they were Scots Men, our Nation had not been ſo contemptible as at this Day, but in a better poſture to have maintain'd the Honour which our Fore-fathers purchaſed, and left us with ſo much Glory before the Union of the Crowns.

It were endleſs to follow this frothy fulſome Scribler, in expoſing all his Lies, Calumnies and Blaſphemies which every Page almoſt abounds with; and therefore in regard that I have already exceeded my firſt Deſign, and underſtand that an Anſwer is preparing in *Scotland*, where it will be much better done, I ſhall only animadvert upon the reproachful Name of *New Goſpellers* he gives us, which is his Cuccow Note at every turn, on the Blaſphemy and Obſcenity he charges our Preachers with, and make it evident, that as he begun, ſo he concludes with a Lie.

As for his Odious Name of *New Goſpellers*, I know nothing he can found this reproachful term upon, that can appear in Presbyterian Writings, or to be generally received amongſt them: If our Author or Authors can ſpare ſo much time from Reading Romances or Play-books, and frequenting Jacobite Clubs and Bawdy-Houſes, *&c.* as to read the Firſt Confeſſion of Faith, publiſh'd by the Church of *Scotland* after the Reformation, and compare it with the preſent *Weſtminſter* Confeſſion, and others Exhibited in the Harmony of Confeſſions, they will find that we maintain neither a new nor a ſingular Goſpel. But farther, if Recrimination be a commendable way of anſwering, it may eaſily be demonſtrated, that his Party have made ſeveral Advances to a New Goſpel, elſe what meant their refuſal to abjure Socinianiſm and Arminianiſm before the General Aſſembly of the Church of *Scotland*, when required to do it. We can alſo give them Inſtances where Biſhops have preſſed the belief of Paſſive Obedience upon Dying Perſons, under no dark hints of the danger which might otherwiſe enſue; and whether this look'd not ſomewhat like a New Goſpel, let any Body Judge. And now ſeeing our Hand is in, we can tell him of a Newer Goſpel which his Party pretend to have embraced, and that is the Lawfulneſs of reſiſting their Sovereign, againſt an Expreſs Oath which they themſelves had thruſt down other Mens Throats, and yet cut the Throat of the Spurious Brat when it did not ſerve their Intereſt: Pray Sir, give us ſuch inſtances of Levity among the Presbyterians. But we tell you beforehand, that your wreſted Stories of ſome few particular Perſons, rendred mad by Oppreſſion, will not paſs for currant, ſeeing what they did, was never generally approved, but on the contrary proteſted againſt by the Hundred times the greater part of Presbyterians. Though the diſ-ingenuity of your Party is ſuch, that you charge the Faults of a few upon the whole; and your grand Patron Sir *George Mackenzie*, whoſe Learning was indeed much greater than his Honeſty, falls on the ſame unfair Method, by raking together ſome Declarations of a few private Hot-headed Men, to juſtifie the Severity of *Charles* the Seconds Government againſt the whole: And which is yet unfairer, to bring inſtances from matters of Fact committed, after enacting Sanguinary Laws, to juſtifie the enacting of the ſaid Laws beforehand; which makes me think that Sir *George* never intended to publiſh that Pamphlet, wherein ſuch groſs Prevarication appears; though I do not at all doubt, but he would do his beſt to defend thoſe Bloody Laws, which he put more barbarouſly in Execution; nor could leſs be expected from his Brother *Jefferies*, as to his Bloody Campagne, if he were alive. One Egregious inſtance of Sir *George Mackenzie*'s Diſſimulation to ſay no worſe, I cannot omit, which was a Confeſſion to one who is now his Majeſties Chaplain, that he did not believe there were above Three Hundred Men in *Scotland*, who were Epiſcopal from a principle of Conſcience; and yet he was much concerned to ſupport that Faction to the very laſt, and returned Mony from *England* for the ſubſiſtance of ſuch of the Clergy as declared againſt the Government. Now what can be thought of ſuch a Mans Honeſty, or what Credit can be given to his repreſentation of things, who could act againſt ſo much Light, as appears he had by his

Confeſſion, in endeavouring to inſinuate as its known he did elſewhere, that the far greateſt part of *Scotland* were Epiſcopal. But it is to be noted, that he was an Apoſtate and North-Country Man, who generally have been the greateſt Enemies to Presbytery, and Friends to Epiſcopacy; for that part of the Country abounding with Papiſts, is conſequently ſuperſtitious, and was always moſt averſe to Reformation; ſo that its no credit for the Prelatical Cauſe, that that part of the Country is moſt for them, as it is for us, that the Weſt being the Firſt part of the Country that embraced the Proteſtant Religion, and was totally reformed is for Presbytery. Nor that I would reflect upon the North Country Men as ſuch, but meerly to let it be ſeen why ſo many in thoſe parts are Enemies to the preſent Government both in Church and State; for we readily own, that there are not a few of the North, and thoſe none of the meaneſt quality, as good Proteſtants and Subjects as are to be found any where elſe; and in general the Country is productive of as well accompliſhed Men as are in the Nation: And whatever the Prelatiſts may brag of their Intereſt there, its very well known that the greateſt Men of the North, (Papiſts excepted) are our Friends, and always kept the Jacobites and Romaniſts in awe.

The Blaſphemous, Obſcene and Nonſenſical Expreſſions which he charges upon our Preachers from the Pulpits, will no doubt have a particular Confutation, in the Anſwer which I hear is preparing in *Scotland*, and therefore it is needleſs for me to attempt it; nor indeed can it be expected, that a Negative ſhould be ſo quickly proved, eſpecially ſeeing the Authors were above a Twelve Month in amaſſing them. But the beſt on't is, that they carry their Antidote with them; and no Man of common Senſe can believe, that ſuch kind of Preachers as they repreſent them to be, could ever have the Countenance of the King and Parliament, who have reſtored them, and ejected the others. Nor do theſe Stories agree with what our Author formerly confeſſed, that they are a People who will not Swear in common Diſcourſe for a World, and yet now he brings them in Blaſpheming, Swearing, and ſpeaking Bawdy in the Pulpit.

However if I ſhould take that Liberty which our Author does, to ſcrape all the Dunghils of the Preſs for Blaſphemous and Obſcene Stories, and father them upon the Scots Epiſcopal Preachers, as he does thoſe commonly charged upon Quakers and Antinomians, on the Presbyterians, as *Let the Lambs of God play themſelves*, &c. or if we ſhould take the Stories of the Author of *The Contempt of the Clergy*, or *the Cobler of* Gloceſter, and new vamp them, as he does ſome other old Stories, we needed not want a Magazine to pleaſe the Debauchees of the Age, and make all Religion ſeem a Cheat, to the offence of Modeſt Eyes and Ears, which our Author would have you believe, he is ſo tender of, that Page laſt he tells you many of the Worſt Expreſſions are purpoſely omitted; and becauſe he is conſcious

to

to himself that he deserves no Credit, he grants the Indictibility of what he hath said, but with a high Protestation of his Veracity; though the Poor Man is as unhappy in this Apology, as the common Swearers are, who being reproved for Swearing, will tell you with an Oath that they do not Swear, it's become so natural to them: And with as little Truth does this Worthy Author ; for he wills you to excuse his Lye, that many of the worst of the Presbyterian Expressions are purposely omitted, which will appear to be a Lye it self, if considered that he charges them with Saying that *Christ was Drunk or Doting when he made the Lords Prayer*; ---- that *he would be ashamed of it if he were in the World now*; --- that *they can make better themselves.* He charges Mr. *Kirton* with saying, *Who would ever have thought that the Holy Ghost should have another Mans Wife.*---- On Mr. *William Vetch*, that *he said God was a Doggie in Heaven.*----On Mr. *Kirton*, that *he believed* Abraham *run out of the Land of* Canaan *for Debt.*----That another said, *Joshua's making the Sun stand still, might be believed, because Heathen Writers told them, that* Jupiter *made a Night as long as Two, that he might get a longer time to lye with* Alcmena.--- On the Head of a College, supposed to be Dr. *Rule*, that in his Prayers he said, *Lord give us thy Self, in earnest of better things*:---- And praying for *Ireland*, that he said, *I trow I have nick'd you there Lord*, meaning by way of Reproach, that he had done nothing towards that Kingdoms Deliverance; and that *he would not end without that Old Musty Prayer called our Lords.*---- And of another, that *he should have reflected on God as an Infidel, in not providing better for his own People.*----On Dr. *Rule* again, that *he was for pleasing the King, and taking Christ in his own Hand till another Opportunity.* And yet our Author would have you believe, that he hath purposely omitted the Worst of their Expressions. Now truly for my part, I think nothing can be worse than Blasphemy against the Holy Ghost; and here are as gross instances of it as can be.----It's true our Author has bid fair to outvie the Author of Lies himself in that Faculty; and if he can produce greater Blasphemies than those above cited will upon due consideration appear to be, he may cope with him for Blasphemy too.

Now to conclude, this Author would fain have it thought, that his Design by this foul-mouth'd Vomit, was not to render the Puritans ridiculous, though the contrary is evident enough; but we would have him know, that truly the Puritans are so far from thinking that he hath made them ridiculous, that they plainly perceive he has made himself and his Party so; and the whole of his Work being a meer *Brutum fulmen*, nothing else could justifie the trouble of answering it; but lest the Fool should be wise in his own conceit; and that the same being spread amongst Strangers who are ignorant of our Affairs, might perhaps be believed by some.

Well

Well but as for his Pious Conclusion with the Royal Martyrs Prayer in the Εικὼν Βασιλικὴ, I cannot but observe that its very homogeneous for a Pamphlet begun with Lies and Blasphemies to be concluded, with a Counterfeit Prayer, which was never the Royal Martyrs, though some good Prelat or Prelats imposed their own Brat upon the World in the Kings Name, as Dr. *Walker* of *Essex* hath now made it evident, and every one knows that he was a Poet of their own.

A N

AN ANSWER TO THE Scotch Presbyterian Eloquence.

PART III.

IT being an uncontroverted Priviledge of Mankind, to uſe all lawful means for the defence of their Reputation when attack'd by Malice; and there being no method better nor more approved, than to convict the Calumniators of Notorious Crimes, it cannot be juſtly reckoned any breach of Charity, to give a true Account of the Morals of ſome of our Scots Prelatiſts, to let the World ſee what ſort of Men they are, and how little Credit is to be given to their Evidence, wherein they have quite outdone their Brethren the *Iriſh Dear Joys*. And ſeeing it is cuſtomary when Men have occaſion to uſe Fulſome Expreſſions, to uſher them in with a *bonos ſit auribus*. I muſt beg the Modeſt and Grave Reader not to think that I have any Deſign either to Debauch him, or to pleaſe the profane Hobbiſts of the Age, who though they pretend to be the only Maſters of Reaſon, yet have not ſo much as to diſtinguiſh betwixt the truth and purity of Religion, and the Hypocriſie and Profanity of many of thoſe who profeſs it. Then ſeeing our Enemies have abandoned Religion and Morality, there's no cauſe

cauſe to be ſurprized at the inſtances following; for no body will reckon it the Painters Fault, that he draws a Blackamore in his natural Colour.

Wee need not inſiſt much upon the late Archbiſhop *Sharp*, ſeeing his Knavery in betraying the Presbyterian Church of *Scotland*, whoſe Cauſe he was intruſted to manage, his Notorious Practice of Lying, Adultery, Cruelty, Sorcery, &c. were the common Theme of Diſcourſe for many Years.

Biſhop *Honiman*'s Perjury and fatal end, being torn to pieces by the Devil, like Dr. *Fauſtus* the Conjurer, and not without good reaſon to think for the like cauſe is univerſally known.

Dean *Hamilton*'s Sodomy, of which he was Convicted by 88 Witneſſes, moſt of whom he tempted to the Villany, was evident to all the Weſt of *Scotland*; and yet his Brethren of the Clergy furthered his Eſcape, and protected him from Juſtice, till he had an opportunity of flying firſt to *Ireland*, and thence to *England*.

Archbiſhop *Paterſons* being a common Bull, kiſſing his Band-Strings in the midſt of his Sermon, according to his Compact with a Woman whom he would have debauch'd, to let her ſee he could remember her at that time: His Tobacco Box made like a Man's Privities, which he uſed to produce when in Company with Women, to uſher in filthy Diſcourſe: His Complement to a Young Gentlewoman whom he tempted, telling her what an honour he would think it to kiſs the Fountain whence her Virgin Water proceeded: His Diſcourſe to another who told him, that ſuch Practices would bring him to Hell; his taking her by the ——, and anſwering he could go to Hell and take the Devil by the Beard: His being catch'd in the act of Filthineſs with one of the Dutcheſs of *Yorks* Maids of Honour: His proſtituting *Cant*'s Wife for readmitting her Husband to preach, his noted Whoredom with the Lady *Wariſton*; and his being cured of the Pox at *London*, are things well enough known: And ſome of them he was upbraided with by one of his own Clergy in a publick Meeting, when he re.ected on him for being ſo forward in the Deſign, even among their own Curates, to retrench the Power of the Biſhops.

Mr. *Ninian Paterſon*, Curate of *Libberton*, and the great Poet of the Party, making Court to a Gentlewoman, and coming into her Chamber before ſhe was Dreſs'd, took up her Necklace, and hung it upon his P——, and when the Gentlewoman ask'd for it, he told her that he had hung it upon a * Knagg, whence ſhe muſt take it, if ſhe would have it, and in that poſture ſhewed it her; whereupon he was ever after afterward called *Knaggs*, and owned the Name; for being in Company with a Woman at an Ale-Cellar in *Edinburgh*, he endeavoured to Debauch her, telling her he had as good a Knagg as any in *Scotland*.—— This Fellow being alſo Pimp in ordinary to his Nameſake, Archbiſhop *Paterſon*, the latter found that he had but the others Leavings, and chid him, whereupon enſued a Quarrel, which was managed by prophane Lampoons on both ſides. *Ninian* and his Wife having drunk largely at *Edinburgh*,

* *Pin.*

ſo

ſo as they could not ſit on Horſeback, fell off, and Spued and Beſh—— themſelves in ſuch manner, that they were forced to go into a Colliers Houſe and clean themſelves: This was on *Saturday* Night, and *Nimian* being to Preach next Morning, the Sexton ſeeing him not in a Condition, adviſed him to Sleep a while; whereupon *Nimian* called him Damned Raſcal, asking if he did not know that he was to Preach againſt the Whiggs to day? It was his ordinary way to go into *Edinburgh* on a Sabbath Afternoon, and lye with a Whore all Night, the Grief of which having broke his Wives Heart; he lived with her ſeveral Years after in Whoredom, and had divers Baſterds by her.

Mr. *Boyd* a Weſt-Country Parſon, got his Maid with Child, as carrying his Gown after him through a Heath betwixt his Houſe and the Church, and being taken in the Act by ſome of his Pariſhioners, Deſerted his Wife, and run away with the Whore to *England*.

Mr. *William Hay*, Parſon of *Linton*, run on Tick in above Twenty Ale-Houſes in *Leeth*, and when ask'd by the Women of the Houſes for their Mony, his uſual Anſwer was, that if they pleaſed to have the Diſtillings of it out of his Belly, they ſhould have the uſe of the Still for nothing.

Mr. *Hugh Blair*, Parſon of *Rutherglen*, was a common Drinkard and Swearer, and at laſt got his Maid with Child; for which he was Suſpended about a Month by the Biſhop; but having brib'd one *Macfarland* to Marry the Whore, and ſay the Child was his, he was reſtored again to his Office, though the thing was proved before the Biſhop by many Witneſſes who had ſeen them Lying together; and it was alſo proved, that the Woman owned it in her Labour, and that her Husband had confeſſed it: But notwithſtanding of all this, his Pariſh could never be rid of him till the late Revolution, that they chaſed him away; and then he was one of the Pious Confeſſors of our Scots Epiſcopacy.

Mr. *Brown*, Curate of *Dryſdale*, having fallen out with ſome Women in his Pariſh, chus'd for his Text, *And there appeared a Wonder in Heaven, a Woman*; after which Words he ſet down a point, and there raiſed this Obſervation, that it was a Wonder of 1000 Wonders, if ever a Woman got to Heaven, and he knew no reaſon for their Journey, ſeeing it was doubtful whether they had Souls. And that it) was certainly a Wonder, he proved thus, All the Angels wondered at it, all the Fathers wondered at it, and *John* the Diving beholding it, calls it a Wonder; but perceiving that the People thought his Diſcourſe a Wonder of Nonſenſe, becauſe of the following Words *Cloath'd with the Sun*, &c. he called to one of his Elders to ſee the Point in his Book after the Word Woman, alledging that all their Bibles were Falſe, and his True. And to prove his Doctrin further, noted that there was Silence in Heaven for half an Hour, which proceeded either from this, that one Womans Tongue put all the reſt to Silence, or that ſhe had no other Woman to talk to, for if ſhe had, there could have been no ſuch Silence, no not for a Minute. The ſame Parſon convin'd of Adultery betwixt the Laird of *Lockerby* and *William Johnſon* of *Kirburn*'s Wife, being familiarly converſant with them a-part and together, and its not unlikely was a ſharer in the Villany.

Mr. *John Hamilton*, Curate of *South Leith*, and his Underling Mr. *Cant*, ſtrove which of them ſhould out-do one another in Preaching Bombaſtick Language; an inſtance of Mr. *Hamiltons* is thus, Preaching on that Text, *O Iſrael thou haſt deſtroyed thy Self*, he began, I ſhall not nibble at Niceties, nor indeterminate Prolixities, but with the Sword of Brevity, ſhall cut the Gordian Knot of Obſcurity, and ſo proceed to give you the Genuine purport of this Melliſluous and Aromatical Subject, calculated allenarly for the Meridian of that Microcoſm Man; and this was their ordinary before an unlearned Congregation.

The Curate of *Traquair* Preaching againſt Noble-men who embezzeled the Kings Revenues, compared them to his Son *Johnny*, who being ſent for a Spoonful of * Hinny to his Mother, begun to lick, and finding it good, licked ſo that he left never a Drop.

* *Honey.*

Burnet Curate of *Kincardin a Neal*, miſſing one of his Pariſhioners at Sermon, ſaid, Where is ſyke an ane now? he will not come to hear the Word of God, but al wadd hees at a War Exerciſe, he's ſhooting Hares; and naming others ſaid, What do you think they ſay of me, that am a dumb Dowg and cannot bark nane, but al tell ye what, God will bark at them, and bite them too, let them tak tar: And ſpeaking of the Weſt of *Scotland* after the Inſurrection at *Bothwel*, he ſaid, But gane onny of their Friends be here, tell them if they ſtur again, they ſhall awe be cut in Dewgs. And looking on the tom Roof of his own Church, he ſaid, If *Mis John* (that was himſelf,) did not put Hand till'd, it was een like to bide ſae; but what ails you at *Mis John*, al tell you an I war deed, you will ſay, God be we our awld *Mis John*, a wadd we had him again.

A Curate in *Angus* obſerving by the Banes, that there were abundance of his Pariſhioners about to Marry, expreſſed himſelf thus, Twa Years * agae whan Corn was dear, the Lairds had a Sang † *Corn* † *Riggs are bonny*, but now that the Corn is cheap, every Fallow and Huſſy Sing *Wantonneſs for evermare come to thy Bed my Deary.*

* *Ago when.*

† *Ridges.*

Mr. *John Dallas*, Dean of *Roſſe*, Catechiſing his Pariſhioners of *Ardinſeer* on a Sabbath Afternoon, fell a railing on them thus in Iriſh, Ye People of *Ardinſeer*, a Thrifty Generation, you Gather, Scrape, Sweep, and leave no Stone unturned all the Year round; what then? O *Martinmaſs* Fair at *Inerneſs* is at Hand, and thither muſt all the Thrifty Generation of *Ardinſeer* gang. What then? When they are there, whether muſt they go? O there's good *Aqua Vitæ* in *John Stuart's* Houſe, thither they hurry: What then? There no mare than of it but ea Choppin (*i. e.* Quart,) after another, till they Eat, Spew and * Drite all through one another; and what does all this but the Thrifty Generation of *Ardinſeer?*

* *Shite,*

Mr. *Donald*, Curate of *Conton* having occaſion to mention the Verſe *Tempora mutantur* in his Sermon, but forgetting the latter part of its expreſſed himſelf thus,

Tempora mutantur tarantara rantara reerum.

which paſſed for good Latin amongſt his Highland Congregation.

Mr.

Mr. *Robert Monro* Catechising his People of *Wastray*, in *Rosse*, told them that the Sins of *Sodom* were so Prodigious, that God was forced to send a Friend or two to take a Mends of them; when these Friends were sent, they ordered the Honest *Gods Man* Lot and his Family out of the Town, charging them not to look back; but the Thieving † Carlin *Lot*'s Wife, look'd owr her * Shouther, for which God smote her in a Lump of ‡ Sawe, adding with a loud Voice O ye People of *Westray*, if you had had her, monny a day since you had put her in the Porridge Pot.

† *Old Woman.*
* *Shoulder.*
‡ *Salt.*

At another time, he told the People of a Dispute betwixt King *David* and *Mephibosheth* about a piece of Ground thus, *viz.* King *David* and *Mephibosheth* met in the Field, and asked * ean another how the Wives and the Bairns did at Hame, if they should take a Snuff, &c. After all, the tane bid the tother not to trouble himself about the Piece of Ground, for the Deeil a Spade should be put in't that Year.

* *Each.*

Mr. *Robert Rosse*, Minister of *Tain*, at a Catechising, ask'd an Old Woman in Irish, Who made her? The Deafish Old Woman not willing to have her Ignorance discovered, whispered him, yet so as it was overheard, I'le send you a Stone of Cheese the Morn; he answered aloud, that it is well said, I wish all my Parishioners would say so.

Mr. *James Mackenzy*, Curate of *Nig* in *Rosse*, describing Eternity to his Parishioners, told them, that in that State they were immortalized, so that nothing could hurt them; a flash of a Broad Sword cannot hurt you, saith he, nay a Cannon Ball will play, but buff on you.

July 14, 1687, a Holy Day, Mr. *James Kirk*, Curate of *Balmaggy*, in the County of *Kircubright*, being to Preach, he'd up the Tail of his Coat, and begun his Preface thus, Beloved, Beloved, behold and see how I am torn by Dowgs, and pish'd on by Whores; whereupon some of the People rising to go out of the Church, he said you may think this an unusual Preface, but be not offended, for it is as true as strange; and seeing a Tale without a reason signifies nothing, il'e make it plain to you. This Morning as I walk'd by the Water-side in my Slippers, without Stockings for the cool of the Air, I perceived a Woman raking Hay, and discharged her, ordering her to prepare for Sermon; but she refusing, I went to pull the Rake from her, and falling backward over a Hay-cock, she fell upon me, and bepished me, but whether out of Fear or Malice I cannot tell. And in the mean time, a little cursed Dog that she had, fell a biting my Leggs, as you may see by the Blood on my Gown.

Here follow some Notes of his Sermon, which was deservedly ushered in by such a Preface; his Text was in *Hosea*, Chap. 1, from the 2d to the 10th Verse; and he descanted upon it thus. From the Words in the beginning, his Observation was, that the Prophet was but a Novise, *Hosea* the Son of *Beeri*. *Obs.* God hath made use of Vile Persons; for as this Prophet was a Novice, so he was the Son of a Whore, one *Beeri*, whom I can compare to none but *Bessy Ray* of the Mill, the Mother of the Whore *Jane*

Macclel and,

Macclesland. Observe the Nauseous Command given to this Novice, *Go*; to what? *Obs. Take unto thee a Wife of Whoredoms.* Beloved, Strong Meat for a Weak Stomach; I know not what honest Heart could willingly undertake it; but since it was a Divine Command, the Prophets poor Flesh behoved to go about it; but in Aggravation of his Sorrow, was to take also unto him Children of Whoredoms, which she had begot adulterously; and also to get upon her Children of Whoredoms; a hard Task. *Obs.* Some would have thought, that if there had been any Comely young Woman unmarried in all the Land, (knowing by the Prophets publication of this Vision, that he was commanded to take a Whore,) she would have given her self an ill Name, that she might have had the honour of enjoying a Prophet. And no doubt but several attempted to won him, but he will have none of them but *Gomer*; and what shee is as common a Harlot as was in all the Land, and an ugly Whore too. If it were your lot to fall with a well Blooded, fresh Coloured Comely Woman, though you were sharply reproved for it, it would rejoyce your Spirits to reflect upon the Comely Countenance and Sweet Converse of the Party. But to proceed, this *Gomer* was the Daughter of one as good as ever did it, a Whore also called *Diblaim*. A great Condescention and Humility in the Prophet, to undervalue himself at such a rate. But the First Doctrin is, when he got to be yoaked with the Woman, the next Words import, he lay with her, and begot *Jezreel*, as you may read at leisure. Second Doctrin, when he is once in use, he insisted, and begot more upon her, namely, *Lo-ammi* and *Lo-ruhammah*; but then you see our Proverb is good, that she's a sorry Whore that is not worth the laying down. I shall not insist upon the Words particularly, lest I weary you, but observing the Name *Lo-ruhammah*, I read this Daughter was red Hair'd, and such are commonly given to Lust; I can resemble her to none but *Jane Macclesland*, the Red Hair'd Whore that sits among you. But to come to some application, what was all this to presigure, but for correcting and punishing the People of *Israel* and *Judah* for their Sins and Abominations committed in the Mountains and High Places. But our Sins do exceed theirs, for we sin not only in the Mountains, where these Rebellious Devils run to Conventicles, but in come to our own Parish of *Balmaggie* even to the Banks and Vallies of it, and to the Wood of the *Rhinnisk*, where *Alexander Murdie* the Adulterer, and the Whore dwells; behold him, and see if he can deny the deed, says he, pointing at the Man who then upon rising to go out of Church, the Curate calls after him, See you Sir, how his Guilt accuses him, and his hardened Conscience cannot endure Reproof; and with such kind of Stuff he concluded the Sermon. But it was known that the Curate himself though Married at the time, had got this *Jane Macclesland* with Child; and would have Fathered it on this Man out of Spite, because he had discovered some of the Curates former Tricks, who also sent this Wench to the Garrison, then kept at *Kenmure*, gave her Money to drink with the Soldiers, that so by her Converse with them, it might be judged she had been got with Child there; but the thing was so Notorious, that none of those Fellows would meddle with her. Then he sent her to *Irwin*, a Town Six Miles off,

where

where he gave Bond to the Magistrates, to find a Father for the Child in his Parish within a Month, and to provide for it till such time. When the Woman was delivered, he brought her from thence, within Two Miles of his own House on Horse-back, gave her Mony, and appointed her whether to go, but forbid her strictly to let it be known that he was concerned with her: But the Woman being naturally Silly, discovered the whole Intriegue, so that his Sermon design'd on purpose to clear himself, availed him not. A little time after, this same *Kirk* being at *Kircubright*, with Eight or Nine of his Fraternity, drinking at one Mr. *Corbie*'s House, having drunk pretty largely, he went out to Piss, and setting himself to a Spout, discovered his Nakedness to those within in a Beastly manner; which a Young Woman perceiving, catch'd hold of it with the Hot Tongs that she had been mending the Fire, with which to the amazement of the People, made him run Flustering about the Streets in his Gown like a Mad Man, crying out, Burnt, Burnt; and calling for Oyl, naming the place where he was burnt in the grossest manner.

Parson *Hamilton* of *South Leeth*, before mentioned, importuning Mr. *Johnson* of *Hilton*, to give him a pair of black Fringed Gloves, which were but then coming in Fashion, used this as an Argument, that if he would come and hear him next *Sunday*, he should see him hectoring the Word of God in them, and converting as many Souls, as there were Threads in the Fringe. *Elizabeth Meen*, Daughter to the then Post-Master of *Edinburgh*, reproving this Parson for his bad Life, said that it was pity that such a Brutish Man as he, should ever go into a Pulpit, and yet that he Preached so well, it was pity that when he was in the Pulpit, ever he should come out of it again. To which he answered, that if he were in her Pulpit, she would find reason to say, it were pity ever he should come out again.

Mr. *Marr* of *New-Abby*, inveighing bitterly in his Sermon against his Parishioners, for not paying their Tithes, and perceiving the People going out and leaving him, said in great Passion from the Pulpit, You will not stay and hear; but if the Commissar Court (*i. e.* the Bishops Court,) and *Robert Brown* of *Bishoptown* stand, though you should run to Hell, I'le have my Tithes of you. Note that this *Brown* was a Papist, and Bailiff of the Barony. Accordingly Mr. *Marr* went to *Glasgow* on the *Monday* following, and took a Lease of the Tithes and Church-Lands from Archbishop *Carncross*, and thereupon pursued the People, Summoning them to answer in Three several Courts at the same Hour and on the same Day, at Thirty Miles distance, knowing that it was impossible for them to answer at all of them; and so procured Three Sentences for his Demands, which he exacted with all Imaginable Rigor, driving their Cattel to Market Towns to Sell them, so far, and in such bad way, that many of them died; for which he never gave any Compensation, but ruined many of the best of the Parish. This same Villain, a little before the Abdication, invited some Popish Ladies in his Parish to such a House, whence they should see him enter the Church next *Sunday* in Priests Habit, which he accordingly performed, to the prophaning of the Day, by a Scuffle betwixt the Ruffians he had brought to defend him,

and

and his Parishioners who made at him so, that there was Blood on both sides. Upon this he was forced to leave the Parish for a time, and Lodged with the Parson of a Neighbouring Parish, where he and the Curate of *Inquair*, with another Parson having Visards, watch'd the Lady *Kirkhouse*, and some other Gentlewomen, as walking in the Evening for the Air; and having chased and overtaken them, *Marr* threw my Lady down, but she being strong, overcame him, and Laming him with a Kick on the Knee, assisted the other Two Gentlewomen, and so foil'd the Three Curates.——*Marr* was so noted for his Debauchery, that he was called the Bull of his Parish.

Mr. *Anderson*, late Curate of *Tarnegies*, Preaching on the Words *Watch and Pray*, told the People there was great reason for Watching, seeing we were encompassed with Tempters; for says he, there is *Belzebub* the auld Fox, who fell when the Word *Ho* was cryed at the Angelical Rebellion; and since that time, there are many new Upstarts, as Twa Yeat auld Devils, Year auld Devils, half Year auld Devils, and Month auld Devils. All the time of this Sermon, he had his Eye on another Mans Wife called *Dalziel*, whom he followed out of Church, and told her, that among all the Devils he named, there were none that tempted him so much as she. At last being taken in the Act of Filthiness with a Foolish Slut, he fled the Country, and has been since that time entertained as a Minister near *Carlisle*: it being pretty usual for our Episcopal Debauchees to be provided with Churches in *England*, on pretence that they were turned out, or could not live in peace, because of the Presbyterians. An eminent instance there is of one

Mr. *John Ramsay*, a West-Country Parson, formerly Chaplain to the Lord *Reidford*, whose Ladies Maid he got with Child, which he endeavoured to make abortive; but failing in that, he forged Bishop *Paterson*'s hand to a Warrant for Marriage, which was solemnized by the Prophane Beast *Charles Forrester*, Chaplain to the Castle of *Edinburgh*, while it held out against their Majesties, and in a little time after he was brought to Book, which being unwilling to have discovered, he hired an old Bawd to carry the Child to *Leith* and Drown it; but Providence ordering it, that the Child cryed out rufully in the Street, the People took notice of it, and a Compassionate Woman called her in to warm it, and give it suck, who observing the Hagg, and suspecting the truth, sent for a Constable and a Minister, who examining her, and finding her Answers vary, were for having her Committed. The Parson hovering about the Door, fearing the Issue, came in and owned that it was his, and that they were carrying it to be Nursed in *Fife*; *Waugh* the Curate of *South Leith*, knowing him, answered, If it be yours, it must be a Bastard; the other replied Nd, for I am Married; and at the same time produced his Counterfeit Warrant under the Bishops Hand, which *Waugh* discovered forthwith, and called him a Forging Rascal, he knew the Bishops Hand better than so, and then charged the Constable with him and the Old Woman. But *Ramsay* making his Escape into *England*, is now a Preacher in a Church in *Hartfordshire*, and as I am informed, an active Man in the publishing the *Scots Presbyterian Eloquence*.

Another

Another concerned in that Worthy Piece, I understand to be Mr. *Andrew Cant*, now a Vagabond at *London*, formerly Curate of *South Leech*, who being a Notable Brawler, fell out with one *Macpherson* a Highlander, with whom he exchanged ſeveral Baſtinadoes, ſo that there was Blood and Dirt on both ſides; and being at laſt Suſpended for ſuch Immoralities, he is ſaid to have proſtituted his own Wife *Anne Murray*, a Woman more Handſome than Honeſt to Biſhop *Patterſon*, for Readmiſſion. This ſame *Cant* attempted to Rob *William Cathree*, Servant to *John Kennedy*, of 1000 Mark thus, the ſaid *Cathree* coming to pay him 1000 Mark, by order of his Maſter, who was Collector, he had another 1000 Mark with him to pay another Stipend, which *Cant* after he had received his own, did alſo Seize, and Beat the Young Man for re-demanding it, till he cried out Murder, which brought People in to his Aſſiſtance, and obliged *Cant* to reſtore it him with Shame, and ſign the Acquittance for his own 1000 Marks which he formerly refuſed.

Mr. *Pitrie*, Curate of *Torreglet*, having carried a Suit againſt his Pariſhioners for the Tithes, included one Mr. *Mitchel* in the Sentence, who was not at all liable to it, and accordingly came to drive his Cattel; but Mr. *Mitchel* reſiſting and preventing it, the Curat being hereat inraged, would have Excommunicated him, but his Elders prevailed with him to forbear. At laſt he bethought himſelf of a Revenge, which was to get Mr. *Mitchel* a Nick-Name, ſaying, he would ſubmit to any thing to have it effected. One of 'em replied preſently, if you will ſubmit to a Nick-Name your ſelf, we will give him one; to which he conſented. Then *Harberſon* the Elder, calling for a Boy to repreſent Mr. *Mitchel*, the Curate poured ſome Brandy on his Face, ſaying, *Mitchel*, I baptize thee *the King of Fairies Trumpeter*. And *Harberſon* doing the like to the Curate, ſaid, *Pitrie*, I baptize thee *the Devil's Kettle-Drummer*; and ſo was he called while he lived in the Pariſh.

Parſon *Canaries*, commonly called Doctor, before his Travels being in Company with ſome Debauchees like himſelf, they made a Vow that they would force the firſt Woman they met; and ſome of them happening to object, but what if ſhe be an ugly one? the reſt ſwore they would treat her accordingly: And meeting a poor Old Woman, after they had abuſed her in a Villanous manner, *Canaries* fetcht ſome Water from a Brook in his Hand, and ſprinkling it on a Place that Modeſty forbids to Name, repeated the Words of Inſtitution at Baptiſm, for which he fled the Country, went abroad, turn'd Papiſt, and as I am informed, Jeſuite, and is now one of the principal Sticklers for our Scots Epiſcopal Clergy. And ſo little regard have ſome (who ſhould know better things) either to their Majeſties Credit or Intereſt, that they procured this Mans being ſent down to the late general Aſſembly as Agent for the Epiſcopal Party; though to be ſure their Majeſties would never have ſent him, if acquainted with this tremendous Piece of Villany, ſuch as the Heathen themſelves would bluſh at, and abhor thus to prophane what they eſteemed Sacred, their Senſe in that reſpect being above that of the Scots Prelatiſts; for it's known that the Heathen at their Luſtration uſed to cry, *Ἔξω βέβηλοι ἔξω*, whereas the other are known to caſt thoſe

Pearls

Pearls to Dogs and Swine, and to trample on them themselves. This instance is matter of Record and well known in *Scotland*. And what sort of Persons our Scots Prelatists can be, whose principal Champion this Man is, we leave it to the Reader to judge.

It is also well known, that Mr. *Monro*, commonly called Dr. *Monro*, a mighty Agent for the Party, and one of their present Pamphleteers, rode several Years in the Pope's Guards; which methinks looks somewhat strange, that such kind of Men should be the greatest Sticklers for the Party.

For *Gray*, one of their indefatigable Agents, and Virulent, Lying, Swearing Champions, he's despicable even to their own Faction.

Charles Forrester, Parson of the Castle of *Edinburgh*, and principal Gunner in the same, while held out by D. *Gorden* against this Government, was a common Gamester at Cards, Drunkard and Swearer, made it his common Practice to borrow Fourteen Pence Pieces, where he could have credit, and when ask'd for the Mony, his usual Answer was, that he had none, but would Marry them for it. This Fellow bragg'd of the People he had killed from the Castle, and for a Quartern of Brandy would shoot at any Body, who was pointed out to him; and thus killed a Woman big with Child in her own Shop Door. He prostituted his Wife also to the D. during the Siege, and is now one of the great Patrons of the Party; and Slanderers of the Presbyterians in *London*, and by the Interest of the English Tantivies has been set at Liberty several times, though taken up for Seditious Speeches; and this is another of our Scots Episcopal Confessors, who are better provided for here under that Notion, than ever they were at Home: And hence it is, that they are enabled to frequent Coffee-Houses and Taverns so much, where they belch out their Vomit against us, and many times against the Government. Those that will be at the pains to frequent the Venetian Coffee-House, &c. may frequently hear our Scots Clergy Swearing by God and their Faith at every turn; and yet these are the Holy, Harmless, Innocent Men, who are so much injured in being turned out of their Churches.

Mr. *James Cockburn*, Curate of the Abby of St. *Borbens* in the *Merse*, told his Brethren when they ask'd him why he did not Marry, that his P—— would not stand once in a Month; and this I heard a whole Presbytery of the Fraternity make the Subject of their Mirth at Dinner: but it seems when he was translated to *Pencaitland*, a fatter Benefice, he grew more Wanton, for he and another of his Gown lay with another Man's Wife on a Sabbath Morning at *Edinburgh*, though both of them were to receive the Sacrament at *Leith* that Morning; and when the Injured Man complained of it, he was punished as a Slanderer, and set at the Trone in *Edinburgh*, with a Gagg in his Mouth, that the Blood run down about him; and was afterward sent to the Foreign Plantations; though the Impudent Woman was so much touch'd with the Injustice done him, that she confessed the Fact. But this was the Justice of our Prelatical Administration, that it was safer to commit Villany, than to accuse any that did it. Another Instance of which was

Chisolm

Chiſolm, Curate of *Liſſy* in *Teviotdale*, who having got his Maid with Child, bribed a Maſon to Marry her, and own it, but the Woman afterward going to a Field-Meeting in the Neighbourhood out of Curioſity, was ſo ſtung in Conſcience, on hearing the Famous Mr. *John Welch* Preach againſt ſuch Immoralities, that ſhe cried out to the diſturbance of the Worſhip, that ſhe was undone eternally, and voluntarily confeſſed her Crime; for which ſhe was purſued by the Epiſcopal Clergy, and Impriſoned a long time, though ſhe ſtill own'd the Guilt; and the ſame was alſo atteſted by her Brother, who had been privy to his Villany.

As to Dean *Hamilton* before mentioned, I have ſince received this further Information, that the buggering a Mare, Lying with ſeveral Mens Wives in *Hamilton*, and getting Nine Baſtards with Unmarried Women, moſt of which he cauſed Murder, were proved upon him at the Criminal Court in *Edinburgh*, but the Biſhops bribed ſome of the Witneſſes to retract their Evidence as Malicious; and the Judges being alſo blinded with Gold, put off the Trial, ſo that he had opportunity to eſcape for *England*, where he is a Preacher; and I my ſelf had information from a Young Man in *London*, to whom he profered ſuch Beſtiality.

Mr. *George Young*, Curate of *Kirkmaiden*, and Mr. *James Adamſon* of *Stony Kirk*, being with their Wives at a Wedding in *Luce*, drank ſo largely, that both themſelves and Wives were Fudled, and in their Cups made a Paction, that they would lye all in one room, and uſe their Wives at the ſame time, that they might ſee who continued longeſt. The Word of Command when to begin, they agreed on, ſhould be *Mount you Brother*, and he that had firſt done, ſhould lay, *Ground your Pike*. A Villain hearing the Bargain, as ſoon as ever the Women were a-bed, changed their Cloaths, and laid the one by the others Bed-ſide; ſo that the Curates being Tipſie, and taking no further notice, but going to the Beds before which their own Wives Cloaths lay, they performed their Bargain, ſeveral Perſons whom this Knaviſh Fellow had acquainted with it, Liſtening and Hearing the Signal above-mentioned, and *Adamſon* cry *Ground your Pike*; ſo that they Horned each other.

The Curate of *Parton* who was alſo Laird of *Enterkin*, and reckoned one of the moſt moderate among the Clery, being in Company with *Baily Newland*, and Two or Three more at *Levech* Mill, they drunk hard till Night, and then ſent for one *Catharine Haliday* who lived near the Place, and having made her Drink largely, they ſung Songs about, the Curate beginning; after which, he went to the Door, and ſending for the Woman to come to him, they ſtaid out an Hour together, and when they returned, the Womans Head-Cloaths were wet behind, and the Knees of the Curates Stockings, and his Hat alſo wet. Thus ſhe went out ſucceſſively with them one after another. And amongſt them ſhe was got with Child, but knows not on which of them to father it.

Mr. *Alexander Sangſter*, Curate of *Kirk Patrick*, perſuaded one *Carſon* of *Pennakay*, (an Ale-Seller) that as the Bible was true, there was a World in the Moon, furniſhed with all manner of Delights and Pleaſures, and amongſt the reſt, with the Fineſt Women that Eyes could ſee, and adviſed him to go

 thither

thither with him and get Wives. *Carſan* replies, I am Married already, and muſt not commit Adultery. The Curate anſwers, It will be no Adultery, ſeeng it is in another World; and ſo prevailed with him to go into the Iſle of *Heſton*, that from the top of a Hill they might aſcend in a Cloud of Dew to the Moon; but when they made the Experiment, they found their Britch too heavy for their Heads.

Mr. *Lion*, Curate of *Er*'s Wife, having run away with Dr. *Maccleland*, he ſent a Party who took her from the Doctor by force; but a Month after ſhe run away again, at which *Lion* ſaid, when ſhe has her fill of Mr. *Maccleland*, I ſhall enjoy her in Peace. But the Dr. underſtanding that he deſigned to take her from him again by force, ſurprized the Curate juſt as the Party was gone to bring home his Wife, and forced him to ſend his Man with a Countermand: So that ſhe continued with *Maccleland* ſo long as he was able to maintain her, and then returned to *Lion*, who received her without a Reproof. Was not this pure Epiſcopal good Nature?

Ninian Paterſon before mentioned, having Baptized a Gentleman's Child, was invited to the Feaſt, and making Love to a Young Gentlewoman who deſpiſed him, he ſaid Madam, what? You undervalue me, becauſe I am little, and ſo too light for you; but ken ye no the Scots Proverb, little Dowgs have lang Tails.

Mr. *Marr* Curate of *Newabbay* before-mentioned, being at the Laird of *Mabies*'s Houſe, was ſo Drunk, that he abuſed all who were at Table with him; for which the Lady reproving him, he told her that her Tongue went like the *Clatter* * *Baens of a Gooſes Arſe*, ſwearing that Women had * *nae Sauls*, and he would prove it: Whereupon ſhe cauſed turn him out of the Houſe.——Being alſo at a Papiſts Houſe in his own Pariſh, where he had drunk largely, he went thence to an Ale-houſe, where he would have Debauch'd the Maid, but finding he could not, promiſed her Mony to conceal it.

* *Bones.*
* *No Souls.*

Mr. *Alexander Cairn Croſſe*, when Curate of *Dumfreis*, had a Luſty Maid named *Greer*, who was got with Child in his Service, and in Travel refuſed to tell who was the Father, but ſent to her Maſter to tell her what ſhe ſhould ſay; who thereupon ſent his Servant a Young Boy called *Tait*, that owned the Child, and *Cairn Croſſe* has kept him in his Service ever ſince.——The ſame *Cairne Croſſe* being Moderator of the Presbytery, received a Letter from Mr. *Meinzies*, then Curate of *Carlaverock*, renouncing his Conformity to Epiſcopacy, and amongſt other reaſons, mentioned that it was ſo much adapted to bring in Popery, of which the familiarity betwixt the Epiſcopal Curates and Papiſts was a Demonſtration; at which *Cairncroſs* was ſo much ſurprized, that in a Fury he ſtarted up, and ſaid, What the Devil will we all go Mad? ſure *Meinzies* is beſide himſelf, for his Recantation, I value no tbut he might have kept his Thumb upon the matter. What's that, ſaid the reſt? Are you ſtupified alſo, anſwered he, that knows not at this very nick of time, that the Papiſts *are our neceſſary Friends*; but ſince it is ſo, let him be gone to the reſt in the Mountains, which he muſt do when the Band comes, or elſe revoke; and ſince he is ſuch a Fool, I had rather he were Hanged than I ſhould

anger

anger any Papiſts upon Matters of Controverſie about our Opinions. He was afterward made Archbiſhop of *Glaſgow*, and turn'd out by King *James*, being eſteemed the beſt of the Scots Biſhops; and it ſeems could not go the full length his Neceſſary Friends would have had him.

Mr. *George Brown* ſucceeded him in *Dumfries*, being half Papiſt, half Quaker, Thou'd every Man, and mov'd his Hat to none; his Preaching was ſuch, that no Body knew what he meant; and his Converſe with Papiſts and Jeſuits was Notorious.

Mr. *Guthry*, Curate of *Keir*, Preaching on thoſe Words, 1 *Pet.* 3. 19 *By which alſo he went and Preached unto the Spirits in Priſon*, gave his Opinion, that Purgatory and *Limbus Patrum*, were included in the Text, to which Chriſt repaired after his Paſſion, and delivered ſome of the Damned. This ſame Blade being at *Edinburgh*, wrote to the Perſon from whom I had this Information, to come with a Party to his Houſe, and Exerciſe all Vengeance on his Pariſhioners for his Tithes by Diſtreſs, Impriſonment, and Levying Mony, part of which he ſhould ſend to him, and with the reſt make merry with his Wife, and be as hearty with her, as if he were preſent; which the Gentleman ſhew'd her; and ſhe told him ſhe was content to obey her Husband's Orders: But the Gentlemen being modeſter than ſhe, puſh'd it no further.

Mr. *Finny*, Curate of *Dornock*, carried ſmoothly with his Pariſhioners, till the firſt Year of King *James*, when he Preached downright Popery, alledging to the People, that they muſt renounce Proteſtantiſm if they would be ſaved. Whereupon the Pariſh rejected him; and he went to *Edinburgh*, whence he ſent a Party to plunder them for his Tithes; but miſſing of his Expectation from his turning Papiſt, he ſpent his Mony, and turned Vagabond.

Mr. *Malcomb*, Curate of *Holywood*, above mentioned, being angry with his Wife for her Liberallity to the Poor, curſed her, ſaying, that ſhe was ſo wiſe as to endeavour to merit eternal Life, if ever he had another Wife, he wiſhed ſhe might come ſhort of that Wit; wherein his Deſire is anſwered, for his preſent Wife is little better than a Fool.

Mr. *Haſty*, Curate of *Anwooth*, was a common Drunkard, and being reproved by one of his Elders for Swearing in his Cups at *Kircubright*, he ſaid, What the Devil is that to you, whether I Curſe or Bleſs here; and being told that the Sabbath was nigh; he anſwered, you may drink lawfully till Twelve at Night, and betwixt then and Nine in the Morning, I have time enough to Dream a *Rouſing Sermon*; but in ſhort, he drunk ſo hard, that he ſlept both Seaſons, of going to Church, and diſappointed the People; which being ſo publick, he run away for ſhame.

Mr. *Nisbet*, Curate of *Kirk Gunzean*, did uſually Fuddle himſelf when he went to *Dumfries*, and having divers times fallen off his Horſe into a Kennel, was dragg'd out like a Beaſt, having alſo grievouſly beſhit himſelf.

Mr. *Kirwood* of *Sanguhar*, was an ordinary Drunkard and profane Mocker of Scripture; he and one *George Bapty*, drunk for their own ſhares at *Sanguhar* on a Sabbath Afternoon, Six Quarts of Ale, and a Pint and a half of Brandy, and had not parted ſo, but for fear of being obſerved, having changed Three Houſes upon that account.

Mr. *Auſtin* of *Penpunt*, being formerly Presbyterian, upon the Reintroduction of Prelacy by *Charles* II. wiſh'd twice ſolemnly, that God might ſtrike him Dumb if ever he Preached under it; but having complied notwithſtanding, the firſt time that he attempted to Preach, he was accordingly ſtruck Dumb after Reading the Text, which he pretended to be a Diſtemper; and having uſed Phyſick to carry it off, attempted to Preach again, but could not, though he ſpoke any think elſe out of Church well enough. So that he left the Pariſh for ſhame.

The Laird of *Cromarly*, being a Melacholy Gentleman, and diſcourſing with his Epiſcopal Chaplain about *Suicide*, the practice being defended by that unworthy VVretch, the poor Gentleman was emboldened thereupon to kill himſelf.

Mr. *Clerk*, Parſon of *Burnt Iſland*, receiving ſome Tithe Meal in a time of Dearth, a poor VVoman with ſome Starving Children, begg'd ſome for Gods ſake, adding that Chriſt would fill up what he gave to her; he took up a handful, and ſaid to the Woman, If Chriſt will immediately fill up the Hole again, you ſhall have it, but otherwiſe I will ſooner throw it in your Eyes: whereupon the poor Woman went away. A little after this, News was brought him, that his Mother was Drown'd; the poor Creature not being able to ſubſiſt on his Allowance, having gone within Sea-mark, to gather Crabs to fill her Belly, was ſurpriſed with the Tide, which ſo ſtruck him to the Conſcience, that he hanged himſelf with a Towel in his own Cloſet.

The Second Curate of *Sterling* being accuſed by his Elders of being Drunk when adminiſtring the Sacrament, was notwithſtanding continued in his Charge by the Biſhop. Nay, Drunkenneſs was ſo ordinary amongſt them, that a Drunken Fellow at *Edinburgh*, called *Jack Bowls*, when reproved for being Drunk in the *Morning*, anſwered that he could not get room to Drink in the Afternoon, for then the beſt Ale-Houſes of the Town were fill'd with Curates.

Mr. *George Hendry*, Curate of *Corſtorphine*, finding a ſtrange Cow in the Church-Yard on a Sabbath *Morning*, was ſo enraged, that he run at her like a Bull-Dog, and throwing his Bible at her, wiſh'd that all the Plagues and Curſes contain'd in that Book might befal her and her Maſter that did not keep her better at Home.

Mr. *Wilſon*, Curate of *Queens-Ferry*, coming home Drunk from *Edinburgh*, meeting a Handſome VVench, hal'd her in amongſt ſome Broom, and that her Horſe ſhould not run away, ty'd him to his own Leg; but the motion of his Body while at his Villany frighting the Horſe, he run away, and the Curate holding faſt by the VVoman, they were both dragged into the High-way, and found in that poſture by ſome People on the Road, who untied him.

Mr. *Robert Monteith*, Parſon of *Carrington*, being often Drunk, uſed to beat his Company; whereupon every Body ſhun'd him, and the Ale-Houſe Keepers for the Security of their Gueſts, were forced to ſet VVatches at their Doors, to give notice of his coming; which ſo enraged him, that in his Prayers and Sermons, he uſed to ſay, Lord God pour out thy Vengeance on my Pariſhioners, and as they are aſham'd of me, be thou aſham'd of them; if thou do it not, I have good reaſon to quarrel with thy Juſtice, and call it by another Name: He afterward turn'd Jeſuite.

Mr.

Mr. *Wallace* Curate of *Kirkmabo*, though very Rich, ſold his Library, nay and his very Bible, preach'd any Fancy that came into his Head, and perſecuted the Presbyterians, from whom he uſed to take Bonds for certain Sums, on promiſe not to diſcover them to the Troopers. Nevertheleſs betray'd them, and put their Bonds in Execution, to the turning of their Wives and Children a Begging. One Inſtance there is of *Robert Neilſon*, from whom he took a Bond of 500 Mark on that account, but *Neilſon* finding himſelf diſcovered fled--- *Wallace* fearing that he would carry off his Goods in the Night, did vitiate the Bond, antedated the day of Payment, regiſtred the Bond, and demanded the Mony of *Nealſon*'s Wife, who anſwered him, That the day of Payment was not come: And in the mean time having acquainted her Husband, who had hid himſelf in the Fields, he came to *Wallace* about Twelve that night, and demanded a ſight of the Bond. *Wallace* having produced a Copy from the Regiſter, where the Bond it ſelf was lodged, and being Conſcious to his own Knavery, and what the Penalty of ſuch Tricks were in Law acknowledged it, promiſing *Neilſon*, that if he would pardon it, he would give him a Commiſſion to take the Bond out of the Regiſter, which he immediately did. But as ſoon as *Neilſon* was gone, he ſent to the Troopers at *Dumfries* to purſue him to the Mountains, but they found him not. He was ſo Covetous that he ſpent the Poors Mony which was lodged in his Houſe; and it was his ordinary way every Morning to go abroad and gather up the Dung which had fallen from the Cows in his bare hand, and carry it to his own Dunghill for his Glebe. At laſt having taken a Surfeit of raw Fruit, he laid himſelf upon a flat Bed, and covering all but his Britch, took Juice of Tobacco, which made him Vomit and Purge; and in this poſture he lay three days, the Filth running from him like a Beaſt, ſo that he was loath'd by every body.

Mr. *Lauſon*, Curate of *Iron Gray*, cauſed Swarms of Troopers and Soldiers to be quartered on his Pariſhioners for Nonconformity, till they were quite eaten up---Followed *Graham* of *Claver-houſe*, afterwards Viſcount of *Dundee*, where he kept his Courts, informing againſt his Pariſhioners, ſeveral of whom he cauſed Hang: And returning Drunk from *Dumfries*, which was but four Miles from his own Houſe, fell a quarrelling with ſome Drunken Country People, who beat him and made him Blood: Next Morning early he ſent his Handkerchief, whereon ſome of the Blood was, to the Dragoons at *Dumfries* with a Letter, informing, That he was Aſſaulted in his Houſe by the Whigs, who had almoſt Murdered him, deſiring them to hunt for them in the Mountains; in doing which they found five young Men who had fled for refuſing the Teſt, and bringing them to *Lauſon*, he ſwore they were the Perſons, and demanded Revenge: The five Men were kept there all Night, to ſee whether he would recollect himſelf any better; and his Family being examined one by one, his Wife and all of them declared that he came home Bloody, but that no Perſon came near the Houſe with him, nor aſſaulted him in the Houſe--- But his word was taken, and according to his Demand, the five Men were hanged on a Tree, whence he might ſee them from his Window, though they declared to the very laſt, that they never hurt nor intended any hurt to *Lauſon*--- Now I could ask our Prelatiſts whether they think in their Conſciences thoſe

Bloody

Bloody Debauched Beasts their Curates, did not deserve severer Treatment than merely to be turn'd out of their Churches; and this, and many such like Villanies, being considered, whether the People are not to be reputed very Moderate, seeing their Resentments went no higher against such Monsters, than turning them out of their Churches, and tearing some Gowns at the time of the Revolution, when the Blessed News of the Prince of *Orange*'s Success set them at Liberty from the Thraldom of those Task-Masters----But to return to *Lauson*, his Covetousness as well as Cruelty had a Share in this Tragedy, for having some time before that got his Parish enacted by the Council in a Bond of 500 *l.* to keep Watch and Ward about his House, and that no Damage or Hurt should be done to himself or Family: After the Execution of the said five Men, he pursued for the Penalty of the Bond, and Arrested, Imprisoned and Distressed upon his Parishioners till it was paid----*James Roddam* the Taylor, and his Man, being at Work in this Curates House, heard and related this Passage betwixt him and his Maid----That he came home Drunk, and his Wife being abroad, he went up to his Chamber, called for the Maid to spread down the Bed; and while she was doing so, catch'd hold of her to throw her upon it; but being Drunk, and lame of one Leg, he fell down a Spewing, and as soon as he could speak, Swore by Gods Wounds he would- - - - -her; The Maid told him, Not to speak so loud, for the Taylors were below and would hear. To which he answered, By my Soul I knew not that----And so let her go.

Mr. *Dalgleish*, Curate of *Parton*, having a Popish young Man before him upon the Stool of Repentance for Fornication, the Spark holding an Onion in his Handkerchief made his Eyes water, which the Curate taking for Tears, he wish'd that all his Parishioners were such Penitents as he, and comforting him, said, That it was the least of Faults, and a Venial Sin betwixt a single Man and a single Woman---Adding, That if he were as thin cloathed as the young Man was, he could be content to be abed with a Married Woman for heat, but not to do her any Wrong: For you must understand that this Parson was so chilly that he wore 21 fold of Cloath on him all the Year, and Furs on his Head day and night; he left his Church and turn'd Papist about a Year before the Revolution.

Mr. *Alexander Ramsay* Curate of the old Kirk of *Edinburgh*---while he was Curate in the West Country, mortally hated one of his Parishioners who used to play upon him---and to be revenged, swore that he assaulted his House by night, robbed him of a considerable Sum, bruised his Body, and cut his Head with a Sword through his Hat and leathern Cap---But upon Trial it was found, that the holes in the Hat and Cap did not answer one another, so the Parson was farther ridicul'd.

Mr. *John Jeffrey* Curate of *Maibol* kept always Fire-arms about him for fear of the Whigs, as he pretended; and that he might have something to accuse them of, took a Quire of Paper, and discharging one of his Pistols against it, swore that they assaulted him as coming home from Market, and had it not been for that Quire of Paper, had certainly shot him.

Mr

Mr. *Lyell* Curate of *Cammiby* in *Cathnes*, having writ a Sermon out of a printed Book, went to get it by Heart, but as walking along the Shore, a puff of Wind blew it off his Book into the Sea; ſo that coming into the Pulpit, he told the People that he had provided an excellent Sermon, but as he was reading it, ſome Presbyterian Deel had blown it out of his hand into the Sea, but they ſhould be no loſers, for he would read the ſixth Chapter of St. *John* to them, † whilk, ſays he, is better than twa of it.

† *which.*

Mr. *James Chambers* Chaplain to the Earl of *Middleton* when Commiſſioner, being made Curate of *Dumfreez*, on the 29*th* of *May*, came to the Market-place, ſung a *Pſalm*, and afterward danced and drunk about the Bone-fires till he was ſo Fudled that he could not go to his Houſe---He delated all that did not come to Church, and was a great Inſtrument in bringing the Soldiers upon the Country, where they tied Men Neck and Heels, and turned them like a Joynt of Meat before a great Fire, which was one of the things that gave Riſe to the Inſurrection in 1666.----Being to preach on a Sabbath-day at *Edinburgh* before the Officers of State, he was ſo Drunk over night, that he feigned himſelf Sick of a Collick in the Forenoon, and in the Afternoon preaching from *Pſalm* 66. *v.* 3. *Say unto God*, he raiſed this Doctrin, that it was in the Power of Kings to preſcribe Forms of Worſhip in the Church.

Mr. *Waugh* Curate of *Barrowſtouneſte* getting his Wifes Neece into his Cloſet, did Villainouſly Raviſh her.

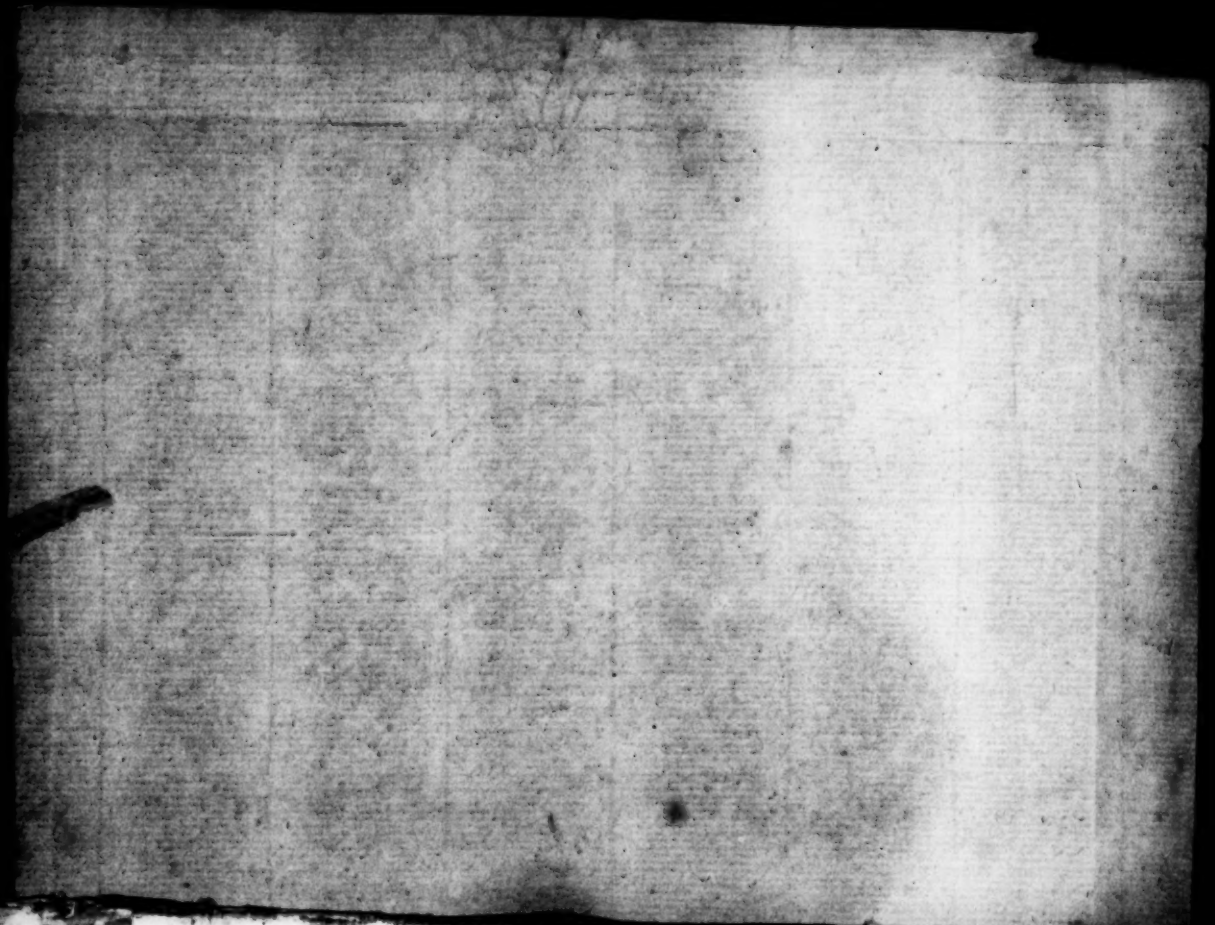
Mr. *Gregory* Curate of *Torbolton*, was taken in the very Act of Filthineſs upon a Dunghill, with a Woman whom he had pick'd up in the Road to *Irwin*.

Mr. *Pearſon* Curate of *Paſlay*, was ſeen Clipping his Wifes - - - - in his Garden, and then lay with her, there being ſeveral Windows from other Houſes, which overlook'd his Garden, whence the People ſaw him.

Mr. *Hannah*, commonly called the Dancing Horſe, becauſe of his Ridiculous Geſtures in the Pulpit, once in his Sermon Deſcanted on the Word Devil thus, Take away *D* it is *evil*, take away *e* it is *vil*, take away *v* it is *il*, take away *i* it is nothing. This ſame Curate preaching before the Great Officers of State on theſe Words, *And* Solomon *builded the Temple*, fell into abundance of Extravagant Queries, as, *Woether* Solomon *could poſſibly know all his* 1000 *Wives*---*Woether he got the Queen of* Sheba *with Child*, &c.---And then alledged, That it was not to be wondred at, that *Solomon* had ſo many, for the Kings of *China* have as many new ones allowed them every Year.---Being once at Prayer with my Lord *Sinclar* who was a Dying of a Gangreen in his Foot, he pray'd that God would not only make the Bones which he had broken, but thoſe which he had rotted off, to rejoyce.

Mr. *Andrew Walker* Curate of *Beith*, ſaid at a time in his Sermon, that *Sowens* (i. e. *Flummery*) are good Victuals both for Body and Saul, for the Body, ſays he, that is generally acknowledged, and that they are good for the Saul, I prove thus, being watery Victuals, they occaſion a Man to riſe often in the Night, and make Water; and if it be bad Weather, then they Pray to God that it may be better; and if it be good Weather, then they Praiſe God for his Goodneſs: And *ſae*, ſayt he, *Beluived*, I have *pruived* that Sowens is *guid meet baith* for Body and *Saul*.

A Curate in the Shire of *Roſſe* was ſo great a Drunkard, that he could ſcarcely be got out of the Ale-houſe at Sermon-time; and one Sunday being in an Ale-houſe near the Church too long, his Elders went to fetch him, and he being aware of their coming, jumpt out a back Window that they might not find him there; and attempted alſo to jump over the Wall of the Church-yard, but in ſo doing broke his Shins till they bled again. And coming to the Pulpit, after a ſhort Prayer, he took his Text from thoſe words of *David*, *By the help of my God I leap'd over a wall.* Upon which one of his Elders anſwered, I was witneſs to your doing *ſae* Sir, but *weel* I *wate* ye *gate* a pair of broken Shins for your pains.

I am quite wearied in tranſcribing the Villanies, Impieties and Follies of ſuch Monſters, and aſhamed to be ſo imploy'd, but conſidering that when Matters of Fact are charged upon any Party or Perſon, they ought to be delivered as they are: Therefore I hope no ſober Perſon will be offended at me for writing the groſs Expreſſions and Practices which the Faction are guilty of. Indeed it may juſtly ſeem incredible, that ſuch Perſons ſhould ever have been imployed as Miniſters in any Chriſtian Church; but if the Practices of the two late Kings, and what an Abſolute Power they had in the Government of that Church, be conſidered, it needs not be a Wonder that they choſe ſuch Beaſts for Biſhops; and ſeeing the Prelates had the Power of placing and diſplacing the Inferior Clergy, the diſtance betwixt the Streams and the Fountain was not ſo remote, nor the Channels of Conveyance ſo cleanly, but that the Corruption might eaſily communicate and ſpread: And ſeeing Debauchery is the path Road to Popery and Slavery, which was the Deſign of the late Reigns: It is not to be reckoned ſtrange, that the Scots Prelates and their Hirtlings, who were ſo active in their Concurrence, ſhould be immerſed in ſuch Fulſom Pollutions, of which theſe are but a very few of the many Inſtances which might and may perhaps be given in due time. But by what is ſaid, the Temper of their Clergy may eaſily be gueſſed at, and for the Laity who are any way Zealous for them. I appeal to the Nation if they be not for the moſt part Men void of all Morality and Religion; ſo great is the difference betwixt our Prelatiſts and thoſe of the Church of *England* Communion, whom they incenſe againſt us, and wickedly endeavour to render Jealous of His Majeſty, becauſe he hath ſuffered the Church of *Scotland* to be ſettled on her Ancient and Legal Foundation, by the Eſtates freely aſſembled in Parliament, for which may the Bleſſings of them that were ready to Perith be upon him and his Throne.

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